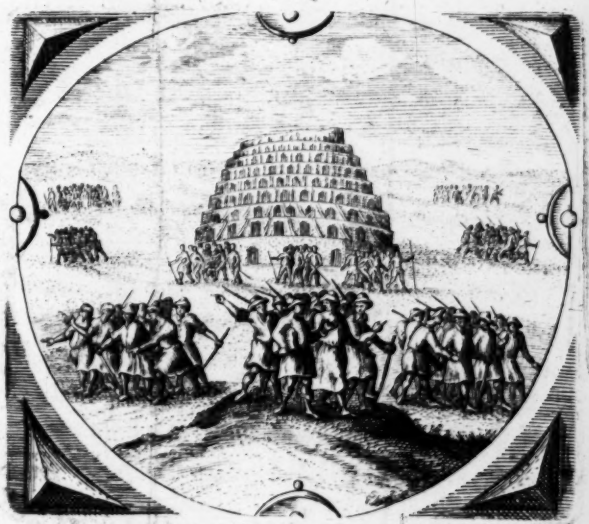
A RESTITVTION of DECAYED INTELLIGENCE:

In antiquities.

Concerning the moſt noble and renowned Engliſh Nation.

By the ſtudie and trauell of R.V.

Dedicated vnto the Kings moſt excellent Maieſtie.



Nationum Origo.

LONDON,
Printed by IOHN BILL, Printer to the Kings moſt Excellent Maieſtie, 1628.

TO THE KINGS MOST EXCELLENT MAIESTIE,

Iames by the grace of God KING OF *GREAT BRITTAINE*, *France*, and *Ireland*: defender of the faith.

HAVING *now ended this my trauell in antiquities, chiefly concerning the noble Engliſh Nation: and conſidering that your Maieſtie is deſcended of the chiefeſt bloud Royall of our antient* Engliſh-Saxon *Kings, I truſt I may with the more reaſon make dedication thereof vnto the ſame your moſt excellent Maieſtie. And albeit it be not of ſo great worth (in regard of the well doing thereof) as to the great worthineſſe of your view is requiſite, other meanes haue I none to remedie ſuch defect; then in all humilitie to make interceſſion; that it may notwithſtanding bee fauourably accepted, and not ſeeme diſpleaſant in your Maeſties learned and iudiciall ſight.*

And thus not presuming to be further tedious, In all humble dutie I take my leaue, desiring Almightie God (as in my daily prayers I hold my selfe obliged) to be your Maiesties euer protector.

Your Maiesties

Most humble and dutifull Orator,

Richard Verstegan.

TO

TO THE MOST NOBLE AND RENOWNED ENGLISH NATION: AND ESPECIALLY to the ſtudious and louers of Antiquities, that concerne the ſame.

ALbeit it may ſeeme vnto ſome a raſh and vnaduiſed attempt, that after ſo many the great and worthy labours of our learned Antiquaries, a new worke vnder the name of *A reſtitution of decated intelligence, in Antiquities concerning our nation*, ſhould now bee preſented vnto publike view, yet when it ſhall haue pleaſed the courteous Reade to haue conſidered of the Contents of the Chapters, I truſt hee will ſee that the enſuing matter will be anſwerable to the foregoing title: much of it being ſo extraordinarie and vnwonted, that perhaps not any (eſpecially of our nation) hath thereof written before.

I know I haue herein made my ſelfe ſubiect vnto a world of Iudges, and am likeſt to receiue moſt controulement of ſuch as are leaſt able to ſentence me. Wel I wote that the workes of no writers haue appeared to the world in a more curious age then this, and that therefore the more circumſpection and warineſſe is required in the publiſhing of any thing that muſt endure ſo many ſharpe ſights and cenſures. The conſideration whereof, as it hath made me the more heedie not to diſpleaſe any, ſo hath it giuen me the leſſe hope of pleaſing all.

The thing that firſt moued mee to take ſome

Men are naturally desirous to know their descents.

paines in this studie, was, the verie naturall affection which generally is in all men to here of the worthinesse of their Ancestors, which they should indeed be as desirous to imitate, as delighted to vnderstand.

Secondarily was I hereunto moued; by seeing how diuers of diuers nations did labour to reuiue the old honour and glorie of their owne beginnings and ancestors, and how in so doing they shewed themselues the most kind louers of their naturall friends and countriemen: obseruing therewithall how diuerse of our English writers haue beene as laborious and serious in their discourses of the Antiquitie of the Brittans as if they properly appertained vnto Englishmen, which in no wise they doe or can doe, for that their offsprings and descents are wholly different.

Yet would I here bee verie loath that any man should so farre mistake mee; as to thinke that I impugned the praise of the praise-worthy Brittans, seeing Antiquities schoole hath taught vs many lessons of the greatnesse of their verie antient and honourable fame: and that their glorious King *Lucius* must haue the precedence of all the christned Kings of *Europe*, for beeing the first whose Diademe was brightned with the heauenly gleames of sacred Christianitie.

This then is it I say, that sundrie our English writers are found to stand so much vpon the descent of the Brittans as if it were a thing that indeed meerely concerned the originall and honour of our English nation. Whereby and through the lacke of due distinction

ction betweene the two nations (an ouerſight which the Brittans in their account of vs wil neuer commit) our true originall and honorable Antiquitie lieth inuolued and obſcured, and wee remaining ignorant of our owne true anceſtors, vnderſtand our deſcent otherwiſe then it is, deeming it enough for vs to heare that *Eneas* and his Troians the ſuppoſed anceſtors of King *Brute* and his Brittans are largely diſcourſed of.

Diuers forraine writers doe I alſo find foulely to erre in not knowing rightly to attribute things vnto the antient Brittaines that properly concerne them, and things vnto the Engliſh that rightly vnto them do appertaine, and herein *Iohn Boden* among others is blame worthy, who writeth that *Cæſar* in his Cõmentaries ſaith, that the Engliſhmen of his time had but one woman to ſerue for ten or twelue men, whereas indeed *Cæſar* neuer ſaid ſo, or could ſo ſay, for that hee neuer knew or hard of the name of Engliſhmen, ſeeing their comming into *Brittaine* was almoſt 500. yeares after his death. And therefore if any ſuch thing were, hee muſt needs meane it of the Brittains; who if they before the time of Chriſtianitie had any ſuch Brutiſh cuſtome among them, as other heathen nations might then alſo haue, it cannot be preſumed that it was a cuſtome generall among them, but rather onely among ſome of the ruder ſort of people.

Boden in his firſt Booke of his *Repub.* in the French edition

Theſe miſtakings among forraine Authors are like enough oftentimes to grow through the want of ſuch diſtinctions as ſome of our owne Engliſh writers in relating things properly concerning either the

antient Britans or the Engliſh, ought alwayes to obſerue: for what is it other then an abſurditie for an Engliſh Author to beginne his Epiſtle (to a huge volume) with *Conſtantine the great and mightie Emperor the ſonne of Helen an Engliſh woman*, &c. Whereas in truth S. *Helen*, the mother of *Conſtantine* was no Engliſh woman, but a Britiſh woman, and in all likelihood neuer knew what Engliſh ment, for that ſhe died more then an hundreth yeares before the Engliſh-Saxons came into Brittaine.

Acts and monuments.

This caviller might have known that this was ſpoken of the antient Britains, who now men called Engliſh.

Another Author intituleth his Dictionarie which is in Latine and Engliſh. *Theſaurus linguæ Romanæ & Britannicæ*, &c. Which title had beene more truer if the Dictionarie had beene in Latine and Welſh, for that the language now of vs called Welſh is properly the antient Brittiſh tongue, and Engliſh not ſo, nor neuer was.

Now albeit that theſe and many the like miſtakings may vnto ſome ſeeme to bee no matters of any moment, yet are they ſurely of moment, for that ſuch defect of due obſeruing things antiently appertaining to nation and nation, to language and language, do breed much confuſion, and are the occaſion of inuoluing things in ſuch ſort that oftentimes that which is attributed to one nation belongeth vnto another. And by this meanes commeth it to paſſe, that we not onely finde Engliſh men (and thoſe no Idiots neither) that cannot directly tell from whence Engliſhmen are deſcended, and chancing to ſpeake of the Saxons, doe rather ſeeme to vnderſtand them for a kind of forraine people, then as their owne true and meere Anceſtors, but euen among Engliſh writers themſelues

themſelues, words diuers times vttered that ſauour of reproch vnto their owne anceſtors the Saxons: for Engliſhmen cannot but from Saxon originall deriue their deſcent and offſpring, and can lacke no honor to be deſcended of ſo honorable a race, and therefore are the more in honor obliged to know and acknowledge ſuch their owne honorable and true deſcent.

This then conſidered, as alſo how ridiculous it muſt ſeeme vnto the poſteritie of the Brittaines, for Engliſhmen to borrow honour from them, not needing to borrow it of any in the world, I perſwade my ſelfe that ſuch diſtinctions as I wiſh were in this Nationall caſe of antiquitie obſerued; cannot be thought friuolous, but both agreeable vnto truth and very requiſite. And as for the true originall of Engliſhmen how honorable indeed it is, I truſt the Reader will not be left vnſatisfied, when hee ſhall haue peruſed ſome of the enſuing Chapters.

Eſpecially touched in the ſecond Chapter.

The greatneſſe of my loue vnto my moſt noble nation; moſt deare vnto me of any nation in the world, and which with all my beſt endeuours I deſire to gratifie, hath enduced me to the performance and publiſhing of this worke. For albeit my grandfather *Theodore Rowland Verſtegan* was borne in the Dutchie of *Geldres* (and there deſcended of an antient and worſhipfull familie) whence by reaſon of the warres and loſſe of his friends he (being a yong man) came into *England* about the end of the raigne of king *Henry* the ſeuenth, and there married, and ſoone after dyed; leauing my father at his death but nine moneths old, which gaue cauſe of making his fortune meaner then elſe it might haue beene: yet can I account my ſelfe

It is often ſeene in Germany that either godfather at chriſtning, giueth his name to his Godſonne. And thereof it commeth that many haue two proper names beſides their ſurname.

of no other but of the Engliſh nation, as well for that *England* hath beene my ſweet birth-place, as alſo for that I needs muſt paſſe in the ſelf deſcent and offſpring of that thrice noble nation; vnto the which with all dutifull reſpect and kind affection I preſent this my labour, and eſpecially vnto you the reuerend antiquaries together with the louers of the antiquities of our ſaid noble Nation and Countrey. Some of you by the euident teſtimonies of your worthineſſe I do well know, all of you I humbly reuerence, and am moſt ready to ſerue.

My deſire and endeuour hath herein concurred (as neere as I could) to pleaſe all, and not in any ſort vnto any to be offenſiue. If in ſome things I may ſeeme to varie from ſome other Writers, I truſt the reaſons that thereunto haue induced me will ſuffice both for my excuſe and their ſatisfaction.

If in ſome of the Etymologies of our antient names or words I may appeare to differ from ſome of the Germanes that haue written of the like, it is where I haue manifeſtly found them to haue miſtaken, for ſuch as thereof haue written in *Germany*, haue looked but little further then vnto the language vſed among themſelues, and ſuch as in the *Netherlands* haue written; haue in like ſort had regard vnto their onely vſed ſpeech, wheras indeed, the vnderſtanding of the Teutonicke vſed of our Saxon anceſtors, as alſo that of the antient Franks, is moſt requiſite, and thereunto the preſent, High, Low, and Eaſtlandiſh Teutonicke, together with reſpect vnto the dependant Daniſh and Swediſh, beſides our moderne vulgar Engliſh: in all which I haue beſtowed ſome time of trauell, for that

that hereby and not otherwiſe; the true reaſon and concurrence of things properly appertaining to the true originall Teutonicke-tongue; is beſt to be found out and made manifeſt.

And if I may happen to find this my labour ſo well pleaſing and accepted of, as I wiſh it may be, I ſhall then be much encouraged (God lending life) to continue my ſtudy in the ſame kinde, and in the meane time I take my leaue. From Antwerpe, this 7. of Februarie, *ſtilo nouo*, 1605.

Richard Verſtegan.

RICARDI VITI BASINSTOCHII, IVRIS VTRIVSQVE DOCTORIS, ET REGII ordinarij Professoris Pandectarum in Academia Duacena, Carmen, subitò scriptum ad Lectorem, de restitutione antiquitatum Gentis Anglorum in Britannia Insula, per D. Ricardum Verstegganum nouè facta.

Prisca Britannorum veterum si gesta requiris,
Ex alijs, dignè qui retulêre, petes.
Theseus iste labor, solos ab origine prima,
Insula, quos Anglos, Magna Britannia tulit,
Exprimit, vt vivos, natiuóque ore loquentes,
Bellantésque, oculos exhibet ante tuos.
Quanta? Quot? & quæ sunt? vultu quæ conspicis vno.
Qualia? sub paucis vocibus acta legis?
Nil, nisi gratum animum, de te desiderat Author,
Plus meritus, minus ac reddere, nemo potest.

RICHARDI STANI-HVRSII CARMEN IN LIBRVM ANTIQVITATIS Anglicæ, amiciſſimi ſui D. Ricardi Verſtegani Angli.

EXtera perluſtrans, Anglus terráque, marique,
Poſſit, vt ignotis, notus ineſſe locis:
Dum foris eſt clarus, patriâ peregrinus habetur,
Ignorans linguæ prima elementa ſuæ.
Diſcutit hanc nubem tenebroſam ſedulus Anglus:
Luce vetuſtatis, ſingula queque micant.
Actor enim libri reſerans ab origine prima.
Quæ fuerit priſcis Angla loquela viris:
Ingeminat ſummum, ſumma cum laude, laborem,
Reſtituens patriæ patria verba ſuæ.
Sit tibi propterea (Lector) gratiſſimus auctor:
Sitque in honore labor, ſitque in amore liber.

AD
D. RICARDVM VERSTEGANVM, V.C
Antiquitatis.
ANGLICAE NATIONIS ET LINGVAE
vindicem,
IOANNIS ROMBOVTII
EPIGRAMMA.

Dvlciſonis Philomela ſuis vt cantibus omnes
Læta replet ſiluas, diffugiente gelu;
Dumque nouo, viridi veſtitur gramine campus
Vere, ſimul gratis floribus arua vigent:
Anglica non aliter per te Gens inclyta ſurgit,
Ac redit auſpicijs Lingua diſerta tuis.
Et quid diffitear? cùm te ſuperaſſe labore
Plura tui fœtus præferat ingenij?
Namque Vetuſtatem reuocas ab origine Gentis.
VERSTEGANE *tuo ſegniter haud ſtudio.*
Non ſecùs & Linguæ; quæ te tutore beata,
Eſt tandem priſcis reddita luminibus.
Agnoſcat luſtretque tuos quicunque labores,
Laurea debetur, non peritura, tibi.
Te ſine nam cæcis implexum Idioma tenebris
Erraret, mediis ipſe Britannus agris,
Ergo age quæ veteri dudum ſpoliata nitore
Lingua iaces, mœſtum pone ſupercilium.
Priſca ſalus, lux priſca redit; redit alma Vetuſtas
Gentis, & optatum, quod fuit antè, decus.

3 425 1 67
Mora non vi obstes.
3 2 1 6 5487

XUM

D. RICARDO VERSTEGANO
VIRO CL. NATIONIS ET
Linguæ veteris Anglicanæ
reſtauratori.

VERSTEGANE tuo quòd Anglicanam
Illuſtras ſtudio ac labore Gentem,
Et linguam veteri decore formas,
Quin & Teutonicas ſubinde voces,
Et quæ Saxonibus fuêris in vſu;
Anglis vnde loquendi origo priſcis;
Admiſces, operam bonam, fidelem,
Anglis Teutonibuſque præſtitiſti:
Dicendi ratio vt queat vetuſta,
Atque orthographiæ modus reſumi:
Quorum perfacilè interiſſet vſus,
Tu craſſis niſi quæ latent tenebris,
Sollers ingenio tuo eruiſſes.
Ergo macte animo ſtude, atque perge.
Fac tandem reuocentur exoleta,
Neglecta, & minùs vſitata vulgo,
Quæ paſſim tamen approbant periti.

Cornelius Kilianus Duffleus.

IN COMENDATION OF THE AVTHORS TRAVELL IMployed in this worke.

MAns eye is pleaſed in the beautious light,
Bred ſoorth of *Phebus* bright ariſing rayes,
But more the mind by taking inward ſight,
Of that chiefe conſolation of his dayes,
Sweet ſoule-enriching-knowledge reaſons gueſt;
Which doth diſtinguiſh man from brutiſh beaſt.

Endeauour then to know what may be knowne,
To ignorance permit not any place,
Let neuer time tranſport what is our owne,
Let wit and learning hold him ſtill in chaſe;
Let trauell ſearch, let ſearching laſtly find,
Let finding pleaſe the kind accepting minde.

Induſtrious then *Verſtiegan* forwards ſtygh,
Raiſe vp thy nations antient worthy fame,
Beare on thy wings their glorie vp on high,
And riſe the reputation by the ſame.
If *Enuie* bite what thou haſt here ſet foorth,
She makes herſelfe a witneſſe tis of worth.

R.B.

TO HIS DEARE FRIEND
M. RICHARD VERSTEGAN.

THy curious Nation hitherto did range
Throughout the world to ſearch Antiquities,
And in knowne notes all that was rare or ſtrange
In forraine lands, at home did modellize
Yet whiles on externe things they fixt their eyes.
Their ſence to them they did apply ſo much,
As their owne worths they did but ſleightly touch.

But thou VERSTEGAN *carefully didſt note,*
The antient records of thy native Ile,
Where fame ſuch acts and monuments did cote
As few their like are found in forraine ſoile.
Theſe thou haſt gathered with exceeding toile.
And ſince affection made thee take ſuch paine
As kind acceptance rightly is thy gaine.

Thy labours ſhew thy will to dignifie,
The firſt dilaters of thy famous Nation,
And whileſt thy lines their glories ſignifie
They likewiſe do increaſe thy reputation.
And England fill with double admiration.
To ſee ſo rich a treaſure was her owne,
And that it lurckt ſo long from her vnknowne.

The enuious abortiue impes of skill,
Perhaps will theſe th'ingenious labours bite,
And carpe the trauels of thy learned quill
But ſince ſuch fondlings in their harmes delight,
Rather deplore then heed their ouerſight:
For if they did not their vtilitie hate
Where they do enuy they would imitate.

***

Tho. Shelton.

A SONNET CONCERNING *this worke.*

BEhold here *England*; learne thy name, thy race,
thy of ſpring:
Periſht, or forgotten, by time and ignorance,
VERSTEGAN will tell thee, what by diſcontinuance,
Thou haſt left or loſt, in writing, ſpeaking, doing,
Here ſhalt thou find thy antient Nobilitie,
Thy eldeſt of-ſpring, honour and worthineſſe,
Thy lawes, thy manners, thy armes, thy manlineſſe,
Searcht out of regiſters of moſt antiquitie.
Enemies of truth thou here ſhalt ſee confuted,
Their errors diſcloſed, their vntruths diſproued;
Coniectures well aymed, truths moſt truly proued:
Faults and wants excuſed, by ſtrangers imputed.
Vnheedfull negligence hath long concealed it,
Praiſe-worthy diligence hath now reuealed it.

Fr. Tregian.

A FRIEND HIS COMMENDATION of this enſuing worke.

NO large diſcourſe of antient *Brittans* fame
And glories greatneſſe, heres to be expected,
Their honours graced with victorious name
And acts of valour which they haue effected,
These worths are left to their deſcending race.
For them to yeeld their anceſtors due grace.

But to another taske the authors pen
Hath beene imployd, in this deſertfull booke,
T'explaine the noble race of *Engliſhmen*
In things that want of knowledge hath miſtooke
Decay'd Intelligence he doth reſtore,
To their renowne; obſcurely hid before.

Not onely this, but ſundry other things
The author from times ruines hath compoſed,
Led by affection, whence endeuour ſprings,
And this his loue his labours haue diſcloſed,
To gratifie that nation is his ground
To whom he thinks his beſt endeuours bound.

S. V.

AD AVTHOREM.

BRight *Phœbus* Prince of heat; dayes beautious king;
Extracting from the fruitfull wombe of earth
Her quinteſſence, to decke her in the ſpring:
And make her glorious by a kindly birth:
Thy brow VERSTEGAN with his rayes hath crownd:
By them thou forceſt from obſcuritie,
The pretious gemme that therein long lay drownd:
Thy famous nations rich Antiquitie.
Free as *Apollo* that thou ſhowreſt downe
Into thy countries lappe, from whence it came.
No Engliſh forehead wrinkled with a frowne.
Behold old Englands manners, words armes name,
But as glad earth ſalutes the mounting Sunne;
With loue and praiſe applaud thy labours done.

A. Greneway.

AD AVTHOREM.

IF for ſterne deeds of armes: or rayſing heaps
Of Earth and ſtone, to grace our natiue ſoyle:
The Author of ſuch actions due praiſe reapes
What honour can reward th'ynduſtrious toyle.
VERSTEGAN? *onely this. Thy name ſhall liue.*
A longer life; then ſtone or ſteele can giue.

Rafe Badclyf.

VERSES OF THE AVTHORS concerning this his worke.

Time ouerweares what earſt his licence wrought,
And alſo ſeekes remembrance to deface,
Of what himſelfe hath to deſtruction brought,
In what long trackt of his all-altring ſpace;
That none might of his ruins view the place:
And as he all beginnings ſeekes to end,
So all his endings to obliuion tend.

But that Great-Euer-Goodnes from aboue,
To make himſelfe diſcerned, did beſtow
On our deſire of knowledge ſuch a loue,
That all men ſeeke all what they may to know;
Yea *Time* in his owne courſe to vndergo;
And to obſcure what he would ouerpaſſe,
Do make a mirrour of his hower-glaſſe.

This deepe deſire hath laſtly moued me,
On Pilgrimage *Times* traces to enſue,
The relikes of his ruines for to ſee,
And for the loue to my deare nation due,
The things concerning them which I did view,
Tending to Engliſh honour earſt concealed.
Here in my trauells map I haue reuealed.

Accept therefore deare nation in good worth,
Thy praiſe not with diſpraiſe to others wrought;
Thy elder glorie here againe ſet foorth,
Which *Time* could ſhadow but not bring to nought,
And though not graced rightly as it ought,

Yet

Yet will thy kind acceptance ſalue the ſore,
and make me ſtudious how to pleaſe thee more.

Liue and increaſe in honour and renowne,
Vnder *Iacobus Magnus* now thy King,
Whoſe greatneſſe to thy glorie doth redowne,
As doth the Sonnes reflection brightnes bring;
In his protection build thy proſpering:
Victorious King, long may his ioyes increaſe,
That hath thy warre ſubdued by his peace.

Foure Nations now are ſubiect to his might,
Though each to other ſtrange accounted be,
Strange vnto them none can him deeme of right,
Of royall bloud of each of theſe is he,
Their owne liege Lord either and all him ſee:
Rare fortune vnto each, but more to all,
In that it could not but by him befall.

R. V.

THE CONTENTS OF THE Chapters of this Booke.

OF the originall of Nations, and conſequently of that nation from the which Engliſhmen are vndoubtedly deſcended. 1.

How the antient noble Saxons the true Anceſtors of Engliſhmen, were originally a people of *Germanie*. and how honourable it is for Engliſhmen to bee deſcended from the Germans. 2.

Of the antient manner of liuing of our Saxon Anceſtors. Of the Idolls they adored while they were Pagans: and how they grew to bee of greateſt name and habitation of any other people of *Germanie*. 3.

Of the Ile of *Albion* otherwiſe called *Brittaine*, containing *England*, *Scotland*, and *Wales*: and how it is ſhewed to haue beene continent or firme land with *Gallia* now named *France*, ſince the flood of *Noah*. 4.

Of the arriuall of the Saxons out of *Germanie* into *Brittaine*, and how they there receiued the Chriſtian faith, poſſeſſed the beſt part of the countrie, called it *England*, and leauing the name of Saxons came generally to be called Engliſhmen. 5.

Of the Danes and the Normans, and their comming into *England*: and how the Engliſh people haue notwith- 6.

notwithſtanding ſtill remained the corps and bodie of the Realme.

7. Of the great Antiquitie of our antient Engliſh tongue, and of the proprietie worthineſſe and amplitude thereof, with an explanation of ſundrie our moſt ancient Saxon words.

8. The etymologies of the antient Saxon proper names of men and women.

9. How by the ſurnames of the families of *England*, it may be diſcerned from whence they take their Originals; to wit, whether from the antient Engliſh-Saxons, or from the Danes or Normans.

10. Of our antient Engliſh titles of honour, dignities and offices, and what they ſignifie. Alſo the ſignification of our Engliſh names of diſgrace or contempt.

OF THE ORIGINAL OF NATIONS, AND CONSEQVENTLY OF THAT NATION, from the which Engliſhmen are vndoubtedly deſcended.

The firſt Chapter.

ENgliſhmen are deſcended of Germane race, and were heretofore generally called Saxons, and euen vnto this day the Brittans which yet retaine their antiẽt habitation in *Cambria* or *Walles*, as alſo in *Cornwall*, and of vs are called Welſhmen and Corniſhmen, doe not in their owne tongue call vs Engliſhmen, but Saiſons, and our language Saiſonaeg, which according to the firſt and generall name, that our anceſtors brought with them out of *Germanie* into *Brittan*. In like manner are we ſtill termed by the name of Saſons, of the Scottiſhmen that yet retaine their antient Iriſh tongue, as alſo of the Iriſhmen in their owne language, who in their orthographie write vs Saxſonach, but pronounce vs Saſonagh: for the Iriſh language, as alſo the Welſh, is euen vnto this day vtterly vnacquainted with the names of England and of Engliſhmen.

The Welſh & Iriſh call Engliſhmen Saxõs to this day.

But before I begin to ſpeake particularly of this our noble Engliſh nation, it is requiſite that I firſt ſhew the beginning of nations, and conſequently of that nation which is as it were the tree, frõ the which Engliſhmen as a moſt ſtately and flouriſhing branch;

are issued and sprong foorth: intending afterward in the next ensuing Chapter, sufficiently to answer such obiections as by some are alledged, to proue our Saxon ancestors not first and originally to haue beene Germans, but from elsewhere to haue come and inhabited in *Germanie*, and afterward in processe of time from *Germanie* to haue come into *Brittaine*.

First then it is to be vnderstood, that after the great and generall Deluge, there was (as the sacred Scripture doth testifie) but one language, and consequently but one nation in the whole world; vntill the time of the frustrate attempt of the tower of *Babel*. The which attempt, as some writers affirme, was begun at the persuasion of *Nimrod*, the son of *Chus*, who was the sonne of *Cham*: and so was *Nimrod* great grandchild vnto *Noah*, from the which Patriarch as *Phylo* writeth, there were issued before himselfe died, 24000 men, besides women and children; so as *Noah* might well haue beene the grandfather or great grandfather to all or almost all, the builders of this vnfortunate edifice, who were at that time al the men of the world, except *Heber* and his familie, whereof I shall take occasion to speake afterward.

Iosephus de Antiquitate.

Phylo.

This so great an increase of posteritie in so short seeming space need not vnto vs to appeare so verie strange, if we consider the years that both *Noah* himselfe & his sons liued, as also that then by the law of nature one man was not bound vnto one woman, whereby it seemeth to haue bin the wil of God soon to haue the world repleniſhed againe with new people, after so great a deluge and destruction of humane race.

One man not bound vnto one woman in the law of nature.

And the lesse strange may it seeme that there were already

alreadie theſe 24000 workmen; (if not a far greater number) to bee employed in this firſt and greateſt worke of the world, if we do but obſerue the iſſue and increaſe of ſundry kindreds and families in ſucceeding times of after-following ages, eſpecially in the poſteritie of the antient Patriarches, beſides ſundrie others, which would make too long a digreſſion here to bee alledged. Yet ſeeing there commeth to my mind a late example of the iſſue of one perſon, in this age of ours, I will here by the way for the ſtrangeneſſe thereof, alledge it.

Three hundred children lacking fiue, iſſued from one woman, and al aliue in her life time.

There dyed in the citie of *Paris* in the yeare of our Lord 1514, a woman named *Yolland Baillie*, at the age of 88. yeares, and in the eight yeare of her widowhood; who there lieth buried in the Churchyard of S. *Innocents*, by whoſe epitaph it appeareth, that there were two hundreth foureſcore and fifteene children iſſued from her ſelfe, while her ſelfe yet liued.

People after the floud inhabited firſt vpō mountaines.

Ioſephus writeth in his antiquities, that the children and of-ſpring of *Noah* remained dwelling diuerſe yeares after the floud vpon hils and mountaines, vntil ſuch time as *Sem*, *Cham*, and *Iaphet*, aduentured to deſcend and make their habitations in the lower and more euen ground, which before through the conceiued feare of drowning they durſt not attempt to do, and the plaine or field, where firſt they began to make their dwelling, was called *Sennaar*.

De Ant. lib. 1. cap 4.

He ſaith further, that God at two ſeuerall times admoniſhed them to diſperſe themſelues, the more to ouerſpread and inhabite the earth, the which they would not do, but ſeemed rather to ſuſpect that God vſed this as a deuice or plot, the more eaſily once a-

gaine to destroy them, not regarding the goodnesse of Almightie God in afoording and offering them the whole world for their habitation. From this their disobedience & contempt of Gods commandement, the aforenamed *Nimrod* (who was a man of great stature, strength, and high mind) taking his oportunitie, began vpon promise of defence and protection, the first domination ouer others, and so tooke vpon him to be a Captaine and commander ouer the rest, & to prouide a remedy for their safetie, if God should once againe drowne the world, and this to be by the building of so high a tower, as no flood of water might ouertop it.

Nimrod began the first domination ouer other men.

Nimrod inuentor of the tower of Babel

His counsell the multitude did easily approoue and follow, and thereupon they began of brick which was their stone, and bitumen a kind of morter or sement, to build so monstrous, huge, and high a worke, as neuer in the world before or since hath beene taken in hand.

Bitumen.

Iosephus doth affirme that they made the foundation so deepe and spacious that albeit the tower was of so great a height (as by some writers is declared) yet seemed it to bee farre more large and broad then high. It contained in height, as *Isidore* saith, fiue thousand one hundreth sixty and foure paces, (which may be vnderstood of the paces then vsed) and hauing hereunto so great largenesse, it rather seemed a maruellous huge mountaine, then a high tower.

Height of the tower of Babel.

The passage to mount vp, was very wide and great, and went winding about on the outside: the middle and inward part for the more strength beeing all massie, and by cart, camels, dromedaries, horses, asses

asses and mules, the carriages were borne and drawne vp: and by the way were many lodgings & hosteries both for man and beast. And some authors report the space for going vp to haue beene so exceeding wide; that there were fields made all along besides the cõmon passage or high-way, for the nouriture of cattle and bringing foorth of graine, but how-euer it were, an almost incredible great worke, may it well be thought to haue beene.

But God beholding this fond attempt of his disobedient creatures, resolued to chastise their presumption and though not according to deserued paine, yet surely with such a kind of punishment as not onely among themselues at that time, but for euer after vnto their posterities, should be a cause of much cumber and diuersitie. And this was in the bereauing them of their owne naturall and generall speech, and giuing them in stead thereof, as eftsoones he did, seuentie and two different tongues or languages (as by some antient authors is recorded) immediatly whereupon there arose a most wonderfull and confused kind of chattering, and consequently an anger and vexation about the not vnderstanding the one the other, whereby this so great a worke now ceased and tooke an end, before it could be ended. Confusion of tongues.

And here leauing this towre, by these new languaged Masons thus left vnfinished, I must among them begin to lay the foundation of another building, vpon which the noble and honourable English name and nation must afterward be erected.

It is now to bee considered that with this confusion of tongues the ceasing of this worke was not

only cauſed, but another troubleſome new worke did forthwith enſue it, and that of no ſmall turmoyle and trouble, for that they were now forced to run vp and downe one among another like mad men, euerie one labouring (in that great and confuſed multitude) to ſeeke out ſuch as himſelfe could vnderſtand, which we may well imagine hee muſt be right glad to find and faſten vpon, and in no wiſe to forſake: and this indured vntill ſuch time as all had ſo long hunted vp & downe, that they were growne to ſo many ſeuerall troopes of men, as there were different languages confuſedly caſt among them, which as before is ſaid, were ſeuentie and two.

Originall of Nations.

And thus by reaſon of this difference of ſpeeches thus many new diſtinct and different nations were begun, euen of ſuch as a little before, were all one nation, and vſed all one language, and each troope (as in reaſon it followeth) hauing a naturall deſire to remaine by it ſelfe, ſeparated from the others whoſe language it vnderſtood not, cauſed that they all reſolued to depart diuers wayes to ſeeke themſelues new and ſeuerall habitations, whereby ſuch as but a little before vſed all one language and were all one nation, were now become meere ſtrangers the one vnto the other, and thence forward daily grew vnto more and more alienation: notwithſtanding the prudent account of ſome men that will yet allow but two nations to be in the world, which they ſay, are good men and bad men.

But two nations in the world.

Some queſtion might here be moued about the firſt language of the world, before this confuſion hapned, whereof diuers haue bin diuerſely conceited,

ted, and of late yeares *Ioannes Goropius Becanus*, of whose opinion I shall haue further occasion to speake in the seauenth chapter. But S. *Augustine* mouing this argument doth also determine it, and saith, that the first language of the world was the *Hebrew*, the which though at first it had not that name, yet the same remaining in the great confusion (by diuine priuiledge) in *Heber* and his family vnchanged, for that neither he nor any of his had medled in the building of the aforesaid presumptuous towre, it came after his name to bee afterward called *Hebrew*, which is as much to say, as the language of *Heber*: and so remained it in his posteritie, who thereupon were called *Hebrewes*. And this being the same which was spoken before the floud, was after it spoken by the Patriarches, *Abraham*, *Isaacc* and *Iacob*, being *Hebrewes*. And in the same did *Moses* write his fiue Bookes.

Augustin. de ciuitat. D. i.

Hebrew commeth of Heber

But now to returne vnto that matter from whence this digression led me. The children and posteritie of *Sem* the eldest sonne of *Noah* being diuided into seuerall troopes or rather different nations, to the number according to some Authors of twentie and seauen did chuse their habitatiõ in sundrie parts of *Asia*, euen vnto the *Indian sea*. And the *Hebrew* nation or posteritie of *Heber* beforenamed, who was the grandchild of *Arphaxad* the sonne of *Sem*, chose to inhabite in the West part of *Asia*, and albeit their residence were sometime changed, yet continued it longest in *Palestine*.

The posteritie of *em.*

M. *Varrouicus.*

The posteritie of *Cham* the second sonne of *Noah*, being diuided in like manner into seuerall troopes & nations, to the number of thirtie, did plant them-

The posteritie of *Cham.*

ſelues in diuers places of *Africa* except his grandchild *Nimrod*, who ſtragled with his ſeduced followers into *Perſia*, and there making himſelfe the firſt author of Idolatrie (before euer the art of ſculpture or making of carued or painted Imagerie was known) he taught them to adore the fire.

Nimrod firſt author of Idolatrie.

Hugo de S. Victore.

As now the of-ſpring of *Sem* had choſen the eaſt part of the world for their dwelling place, and thoſe of *Cham* the South: the poſteritie of *Iaphet* the third ſonne, being diuided into fifteene ſeuerall troopes or nations, did in like manner goe ſeeke for themſelues new habitations, and took their courſe towards the North and Weſt, ſo as the inhabitants of *Europe* may account him and his children for their firſt Fathers and Progenitors, and in the mightie increaſe of there enſuing poſteritie behold the Propheſie in ſacred Scripture fulfilled, where it is ſaid. *Dilatabit Deus Iaphet. Geneſ.* 9. that is, God will inlarge *Iaphet*.

The poſteritie of *Iaphet*.

The people not mixed by the confuſion of tongues.

And here is the prouidence of God greatly to bee noted, in ordaining that notwithſtanding this great confuſion of tongues, the people thereby ſhould not confuſedly be mixed together, but the poſterities of the three ſonnes of *Noah* be ſtill diſtinguiſhed, and remaine knowne the one from the other.

As touching the inhabitants of the *Weſt Indies* and other remote places (which doubtleſſe haue come from the inhabitants of ſome of the forenamed parts of the world) whoſoeuer will ſeeke to be further ſatisfied may haue recourſe vnto the learned diſcourſe thereof made in the Spaniſh tongue, by *Auguſtin Caraté*, in his excellent Hiſtorie of thoſe parts: as alſo of others handling the ſame matter.

To

To returne then againe vnto *Iaphet*, he had among other children a ſonne called *Gomer*, this *Gomer* was father vnto *Aſſenez* or *Aſcena*, and this *Aſcena* according to the opinion of ſundrie very learned and iudiciall authors, was the father of **Tuiſco** or **Tuiſcon** the father and conductor of the *Germans*, who after his name euen vnto this day do in their owne tongue call themſelues **Tuytſh**, and their countrey of *Germanie* **Tuytſhland**: and the *Netherlanders* vſing herein the D for the T, doe make it **Duytſh** and **Duytſhland**, both which appellations of the people and countrey, I do here write right according as we in our Engliſh orthography would write them, after their pronunciation.

They write Teutſch, and Teutſchland, and Duytſch, and Duytſchland.

Some authors as namely *Sebaſtian Munſter*, do report that **Tuiſco** was the ſonne of *Noah*, by his wife *Araza* or *Arezia* (of others called *Tythea*) borne after the floud, and that comming with his people out of *Aſia* into *Europe*, he extended his dominion from the riuer *Tanais* euen vnto the *Rhene*. Other German authors are of opinion, that he laſtly made his moſt reſidence and abode on the ſide of the riuer of *Rhene*, at a place which vnto this day retaineth the name of **Duytſh**, ſituated right ouer againſt the citie of *Cullin*. But now whether **Tuiſco** were the ſon of *Noah*; or the ſonne of *Aſſenez* or *Aſcena*, who was grandchild vnto *Iaphet*; although ſome do moue queſtion, yet ſurely with more likelyhood of truth we may follow the opinion of ſuch as affirme him to haue beene the great grandchild of *Iaphet*, and the rather in regard of the mightie and populous of-ſpring foretold in holy writ, to proceed from *Iaphet*: which is very a-

Munſterus. Tuiſco.

Henricus Aquilius and ſundry others.

greeable vnto the moſt populous German nation, accounting all the members thereof; and conſidering how farre it hath extended and enlarged it ſelfe. Now that **Tuiſco** was the chiefe, and ruler of this people, and that of him they haue taken and held in old foregoing ages their owne proper and generall appellation, may well argue him to haue beene the man that had the conduction of them out of *Aſia* into *Europe*, yea he in all likelihood, that at the firſt had the charge and leading of this troupe from the vnfiniſhed tower of *Babel*, as others in like ſort had the conduct of other troupes to other places. And the more is this likely ſo to be, conſidering that hee of all other is the very firſt and chiefe man of that nation, that any foregoing remembrance can reach vnto.

And it is alſo reſpectable that the moſt antient Germans being pagans, and hauing apropriated their firſt day of the weeke to the peculiar adoration of the *Sun*, wherof that day doth yet in our Engliſh tongue retaine the name of **Sunday**, and appropriated the next day vnto it, vnto the eſpeciall adoration of the *Moone*, whereof it yet retaineth with vs the name of **Monday**; they ordained the next day to theſe two moſt emminent heauenly planets, to the particular adoration of their great reputed God **Tuiſco**, whereof we doe yet retaine in our language the name of **Tuiſday**. All which may enduce ſufficient reaſons to thinke him their firſt chiefe and onely prince and ruler: and ſeeing no man of their nation is remembred before him, he then in reaſon is to be thought their conductor as is aforeſaid, from the tower of Babel: for from no place elſe could hee bring them, but from thence,

Tuiſday.

thence. And that they came from thence, and from thence brought their language, there ſhall ſome further light appeare, when I ſhall come to ſpeake of the **Tuytſh**, or the otherwiſe called Teutonicke tongue, in the ſeuenth Chapter. *Beroſus* if he of ſome ſo called be the ſame, and ſo be capable of credit, and *Cornelius Tacitus* an excellent author, do affirme, that **Tuiſco** (called by *Tacitus Tuiſto*) was the firſt father and ruler of the Germans, as he is alſo ſaid to haue beene of the Sarmates and Scythians: but more certainly of the Germans or **Tuytſh-people.** For *Tacitus* a man curious in the inſearching aſwell for the originall of the Germans as the nature and propertie of the people and countrey, doth report vpon ſuch inſearch and enquirie as he moſt diligently made amongſt them (to the end he might approch neereſt vnto the truth) that the Germans did hold the God *Tuiſto* for their chiefe or firſt father. And it was an ordinary cuſtome among Gentiles (for ſuch the Germanes alſo were) to deifie and eſteeme for gods ſuch excellent perſonages as either had wel ruled or gouerned them, or done any notable thing among them to their eſpeciall benefit or good liking, and ſuch remained were they men or women, with the name, reputation, and reuerence of Gods or Goddeſſes after their deaths.

Beroſus.

Tacitus.

Tacitus in deſcript. Ger.

Tuiſco the God of the old Germans.

Why the Pagans eſteemed men Gods.

And in like ſort might **Tuiſco** deſerue the name of a God being not onely their conductor, but their lord and lawmaker. And this people being through the want of knowledge of letters, and through length of time growne into a forgetfulneſſe of their true originall, hauing no way to record and preſerue the memory of things paſt, then by the ſongs of their poets,

were in proceſſe of time brought fabulouſly to beleeue, that this their God **Tuiſco** was the ſonne of the earth, and this opinion they might the eaſier bee brought vnto, becauſe no report by tradition, or any ſongs of their antiquities could euer tell them of any people that euer dwelt in their countrie of *Germanie*, before themſelues poſſeſſed it. And that they were the firſt and onely poſſeſſors of their countrey is the opinion of *Tacitus*, and an opinion truly founded, for he ſaith that he beleeueth the Germans to haue continued their true and pure nation (as alſo their reſidence) like vnto none but themſelues, but hereof ſhall more be ſaid in the next Chapter.

Germans the firſt and onely poſſeſſors of their countrey.

Vnto their firſt king and reputed God **Tuiſco**, ſucceeded in rule & gouernment his ſon **Manus**, after him **Ingeuon**, and ſucceſſiuely ſundry others. But the people ſtill retaining to themſelues, as yet in their owne tongue they do, and as before I haue noted, the name of **Tuytſh**, it reſteth now to ſay ſomewhat of the latter names, whereby they are otherwiſe called, as **Germans** and **Almans**, howbeit of the *Italians* not ſo, for a Germane of them is euen at this preſent called a *Tudeſco*, which hath relation to their right & antient name, which they deriue from **Tuiſco.**

Germans and Almans.

As touching their names, of **Germans** and **Almans** ſundry ſuppoſals haue bin made; & of ſome peraduenture that well vnderſtood not how both theſe names are but one, & haue but one ſignification: for as in the latter ſillable **man**, they agree both in ſound & ſence, ſo do they alſo agree in the former ſillables **Ger** and **Al**, to wit, in like ſence, though not in ſound, for the word **Ger** or **Gar** (for both are indifferētly vſed)

is

is as much in the Tuitſh or *Teutonic-tonng* as **al**, and we Engliſhmen haue a phraſe to ſay drink a **Gar aus** and ſome not knowing what they ſay, inſtead of **Gar aus**, which is to ſay **All out**, do ſay **Car aus**, & thus **Gar** and **All**, being ſhewed to be equiualent, both German & Alman is then as much to ſay as **All** or **wholy a man.** And this name the Germans may wel at ſome time & vpon ſome occaſiõ haue attributed or aſſumed to themſelues, in regard of their great manlineſſe and valor, & other nations that had proof therof, rightly affoord thẽ. And yet it plainly ſeemeth that al the Germans did not generally take this name, but kept their antient name of **Tuitſh**, for that in time the ſaid name had among them ſo preuailed, that it hath worne the later name of Germans both out of vſe & memorie, and ſo continueth it vnto this day: the vulgar people of *Germanie* as before is ſaid being wholly ignorant thereof, and calling themſelues **Tuitſh**, and their countrie **Tuitſhland.**

The vulgar people of *Germanie* not acquainted with the name of *Germanie*.

The Germans after they were mightily increaſed in their ample and ſpatious countrie of *Germanie* repleniſhing euerie quarter and part thereof, it could not be otherwiſe, ſeeing to all nations and countries the like is and hath bin common, but that the inhabitants in one part of the countrie by ſome name or other muſt be diſtinguiſhed from thoſe of another part or prouince, and that vpon ſundrie different occaſions and reaſons, as vpon diuiſions of gouernements among themſelues, vpon the nature and condition of the ſoile wherein they liued, vpon ſome cuſtome or faſhion which ſome affected more then others, or of the names of ſuch great men or commanders as ſome

People of Germanie diuerſly named.

might leane vnto and follow, whereof diuers like examples in other nations are alſo to be found.

Strabo, Cornelius Tacitus, Ptolemey, and others doe ſet downe the names of ſundrie ſorts of people among them, but both they and other forraine Authors may eaſily therin haue erred: I meane in the true orthographie, for we ordinarily ſee that almoſt no ſtrangers do name other people or places iuſt as the ſelf people do, that are ſtrangers vnto them, and therefore the antient German names being by Latin or other authors ſtrained and drawne vnto their orthography according to their fancies from their verie owne nature, hath made them afterward to be the more hard to be diſcouered, neuertheleſſe it ſhould ſeeme by ſome nearenes that the Latiniſed appellations do carry vnto ſome Teutonicke appellations, that the name of

Iſtæuones. *Iſtæuones* is drawne from the name of **outereſtwoners**, that is, ſuch as **dwel moſt outward.** And Ingeuones ſeemeth to be **Inner-woners**, that is to

Ingeuones. Burgundiones. ſay, **inward dwellers. Burgundiones**: ſeeme rightly to haue bin named **Bourgh woners**, that is,

Hermones. ſuch as dwelled in Bourghs or fenced places. **Hermiones**, ſeeme to haue rightly bin **Herſt woners**,

Sicambri. that is the dwellers in certaine woods. And the Sicãbri (which are now the people of *Geldria*) rightly the owne German language to haue bin **Sighcamperſ**, that is, combatters or fighters for victorie, for that **Sigh** in the antient *Teutonicke*, is victorie, and a **camper** a combater.

Leyland. And whereas *Leyland* ſaith, that both the Cimbri and Sicambri haue gotten that name of *Cambria* the daughter of *Belinus*, King of *Brittaine*, who as he ſaith was married to a Prince in *Germanie* called. *Antenor*,

it

it is nothing regardable, no remembrance remaining of any ſuch thing among the Germane authors, who would neuer haue miſſed to finde out ſo notable a thing, as that two ſorts of people, ſhould take their ſeuerall appellations from one woman. Part of theſe Sicambers, ſaith *Sebaſtian Munſter*, leauing their habitation where the *Rhene* entreth into the ſea, went vp higher and inhabited about the riuer of *Main* and called themſelues *Francks*. And from theſe Francks the Franch or Frenchmen are deſcended, who ſeeme to haue beene ſo called; for hauing choſen in ſome ſort to liue in more freedome and libertie then ſome other of the Germans did.

Leyland miſtaken.

Sebaſtian Munſter.

The like is alſo ſaid of the **Frieſlanders**, and that their former name (though others tell fabulous tales of another far fetched cauſe) was **Freelanders**, in reſpect of the freedome they liued in. Others againe and with ſome reaſon, ſuppoſe their name to be Frieſlanders, of their countrie aptly called **Friesland**, by reaſō that through the Northern winds which are directly vpon it, the waters are there more ſooner and harder frozen, then more further vpward within the inlands.

Frieſlanders.

The Sweuians, to wit, thoſe that inhabite in Sweuia, do take their name as moſt authors agree, of *Sweuus*, the ſeuenth king of *Germanie*.

Sweuians.

The Gothes, being members of the Germane nation, were ſo called of the countrey they dwelled in, which lying on the South part of the kingdome of *Swedia*, and being more better and fertill then all the other countries that lye North from it, was therefore called **Gotland**, which is to ſay, **Goodland**.

Gothes.

The Danes, are ſaid to take their name after **Dan**,

Danes.

Looke for more of this in the sixt Chapter.

their first King, of whom the country of **Denmarke** (a verie antient Kingdome) did also take appellation, for **marck** signifieth in the old *Teutonicke* a limited

Marck.

place, or a place that is marked out for the possession of some people, or iurisdiction of some Prince, Officer, or republike.

Normans.

The Normans were so named, in regard of their habitation, because it was in the North, for **Norman**, is rightly **Northman.**

Vandales.

The *Vandales*, which should rather bee written wandales (but that the Latine lacking the double v, vseth the single v in stead thereof) haue gotten that name by their much wandring from place to place, & not after *Vandalus* the 8. King of *Germanie* nor of a Queene called **wandala**: **wandel** in the **Teutonic** is the same that **wander** is in **English** and a fit name for a people easily to purchase to themselues that wandeled or wandred about the world, as this people did: and in likelihood accustomed to fleet from place to place in *Germanie* it selfe, before they wandred from thence to other forraine parts of the world.

Longobardes.

The Longobards, tooke their name of the wearing of long-beards (though some with little reason doe thinke it otherwise) and albeit it were the custome of the Prouince from whence they came, and might be vsed also of some other Germans, yet was it not the fashion in *Italy* where they seated themselues, and where therefore they had this name more peculiarly giuen them, and where the countrie doth yet retaine the name of her long-bearded inhabitants, though wrong pronunciation haue had some stroke in the matter, and from *Longobardia*, hath

hath vulgarly turned it to *Lombardi*.

Thus then the people of *Germany* inhabiting different Prouinces, were vpon ſundry cauſes called by different names, whereof many more examples might be alledged then here are ſet downe. Moreouer it hath diuerſe times alſo happened, that the appellation of ſome of theſe people haue come to be varied and changed, whereof ſundry examples might be ſhewed, but becauſe I deſire to ſpeake moſt of the *Saxons*, I will omit to ſpeake more of others, and proceed to declare the cauſe and reaſon why our noble anceſtors were called by this name of *Saxons*, becauſe ſo many haue alledged ſo many vnright and vnlikely cauſes thereof. Of the name of Saxons.

Some affirme that they had this name of one *Saxo* the ſonne of *Negnon*, and brother vnto *Vandale*, but this *Occa Scarlenſis* contradicteth in ſaying, that there came three Princes being brethren, with troupes of men out of *India*, to the ſeruice of *Alexander* the great, who after his death came with their ſaid troups into *Germanie*, and that of *Friſo* the eldeſt brother, the people of *Frieſland*, had their appellation: and here it is to bee noted, that *Occa* himſelfe was a Friſelander, and therefore had reaſon to chuſe the deſcent from the elder brother for himſelfe and his countreymen. Of *Saxo*, ſaith he, the Saxons tooke their name, but *Bruno* as he makes vs beleeue, left his name rather vnto a place then vnto a people, to wit, vnto his *Brunoſwicke*, ſince called *Brunſwicke*. Occa Scarlenſis.

Others there bee that ſmelling theſe denominations to be fabulous, to mend the matter will needs find out as they ſuppoſe, a better reaſon, and remem-

bring that *Saxum* in Latin is a ſtone, and that *Saxon* & *Saxum* are not very much different, will therefore conclude that the Saxons were ſo called, by reaſon of their hard and ſtonie nature: but theſe wittie coniecturers ſeeme to forget that the Saxons when firſt they had this name, were vnacquainted with the Latin tongue, and therefore could not borrow a name from a language that was vnto them wholly vnknowne, & if it were giuen them by others, it is moſt like in all reaſon that it muſt bee by ſome of their neighbors the other Germans, but theſe were as little acquainted with the Latin tongue as they, & therefore could not borrow a name to beſtow vpon them, out of a language which they alſo vnderſtood not.

P. Albinus in Progym.

Some againe (and thoſe learned authors) do think the *Saxons* to be deſcended from the *Sacæ* a people of *Aſia*, and that afterward they came in proceſſe of time to be called *Saxons*. And becauſe the x. doth alſo carry with it the ſound of s. they vnderſtand it to be meant as if it were written *Sax-ſonnes*, and conſequently to be as much to ſay, as, *the ſonnes of the Sacæ*.

But now to examine the likelyhood of this, we are to note that the *Saxons* did neuer write or call themſelues *Saxons*, neither did any of the other Germanes euer call them ſo, but they called themſelues antiētly

Seaxen.

Seaxen, and *Seaxena*, and by abreuiation *Seaxna*, the a at the end being indeed ſuperfluous, and onely added for ſome little augmentation of ſound, as we ſee that ſome do yet very needleſly adde the letter e at the end of a great number of Engliſh words then is neceſſarie. Of the higher Germans, they are written *Sachſen*, but pronounced iuſt as if they wrote them *Saxen*, and

in

in all the *Netherlands* they are and haue of old time beene called Saſſen, and their countrey Saſſenland.

The turning then of the e into o whereby they came of other nations to be called Saxons, hath ſurely bin by Latin authors, for that they deemed it to be of a better ſound: and that it is moſt vſuall for them ſo to alter and alſo to adde for betterneſſe of ſound, both in the names of people of places, and in mens proper names, can eaſily appeare to any that will obſerue it.

It is further to be conſidered, that the letter n at the end of nounes in the Teutonicke tongue (wherein the antient Saxon muſt needs bee compriſed) doth ſerue inſtead of s, to ſignifie the plurall number, as ſome of them in our Engliſh yet remaining in vſe, alſo do, as childzen, oxen, howſen, &c, and ſo of *Seaxen* by vnderſtanding the n to be of like value to the s, it is as much as if it were written Seaxes: and this then being ſo, the *Sacæ* of *Aſia* are like to loſe their ſonnes in Europe.

And as for *Lucan* his calling them *Axiones*, it is not worthy of any account at all, for whether it bee likely that *Lucan* the Latin Poet being a ſtranger vnto the Germans, and dwelling farre from them, ſhould better know the true name of the Saxons then they themſelues, I leaue the Reader to iudge: as alſo whether the mother tongue of euery nation, is not the greateſt and beſt conſeruer of ſuch original names, as properly appertaine to the ſaid tongue and nation. Axiones.

Let vs then approch to the purpoſe, and ſeeke by moſt probable appearãce of truth, from whence this name of Saxons is rightly deriued. *Tacitus* indeed who liued in the time of *Traian* the Emperor, about

some 100 yeares after *Christ*, in his describing *Germanie*, and naming the sundry sorts of Germane people, doth make no mention of the Saxons: & yet *Ptolemey* who liued but about 40. yeares after him doth make mention of them and their habitation, which he noteth then to haue beene in *Cimbrica Chersonesus*.

The reason then why *Tacitus* omitteth to speake of them, is like either to haue been for lacke of perfect relation of them, for that the Romans neuer pierced so farre into *Germanie* as to passe ouer the riuer *Albis*, or else hee comprehendeth them vnder some other name, & peraduenture vnder the name of Cimbrians, which is more like then that they should formerly haue been called Catteans, as *Crantzius* seemeth to thinke, for that *Ptolemey*, as is aforesaid, placeth them in *Cimbrica Chersonesus*, and there (and not in *Westphalia* as *Sebastian Munster* would haue it) do I hold there dwelling first to haue been. And whereas *Cimbrica Chersonesus* hath since become (as yet it remaineth) a part of *Denmarke*, yet was it antiently not so, for the Saxons who had there their antient habitation, had about the possession thereof long warres with the Danes, before the time of Christ.

Romans neuer passed the riuer Albis.

Sebastian Munst. lib. 3.

Munsterus.

Some of these Saxons comming more Southerly on the riuer *Albis*, had warres there with the Thuringers, and lodging themselues in a wood, gat by that meanes the name of Holt-Saxons, which is as much to say, as wood-Saxons, and left accordingly vnto the place where they so remained, the name of *Holsatia*, wherin they builded *Staden*, and hereby grew some difference in appellation betweene these and the other Saxons from whence they came, who hauing before

Out of the old Saxon Chronicle.

before beene onely called Saxons now (as it ſeemeth) were for diſtinction called Engliſh-Saxõs a name perhaps abreuiated of Englandiſh-Saxons by reaſon of that part or prouince of *Cimbrica Cerſoneſus* called *Englãnd* wherin they inhabited: wherby we may perceiue the name of Engliſh-Saxõs to haue bin giuẽ to the firſt & moſt antiẽt Saxõs. But becauſe I ſhal haue occaſion in the fift chapter to ſpeak more particularly of the names of Englãd, & of Engliſh, I wil here only ſpeake of the name of Saxons & declare the cauſe and reaſon why our Anceſtors came firſt ſo to be called. Old England.

They being originally Germans in the next enſuing Chapter ſhal be further ſhewed, did conſequently not from elſewhere bring the name of Saxons with them, but had the ſame appropriated vnto thẽ in *Germanie*, euen as the other ſorts of German people gat among themſelues for one cauſe or other, their ſeuerall denominations, which in ſome of them againe in time, was vpon ſome cauſe or other altered & chãged. Why our Anceſtors were called Saxons.

This name then of Saxons they vndoubtedly haue (though ſome hold it vnlikely) of their vſe and wearing of a certaine kinde of ſword or weapon inuented and made bowing crooked, much after the faſhion of a ſithe, in immitation wherof it ſhould ſeeme to haue firſt bin made. And when of late I conferred with the excellent learned man. *M. Iuſtus Lipſius* about the Saxons true appellation (who I alſo found to concurr with me in opinion) he could preſently put mee in mind that a ſithe is yet at this preſent in the Netherlands called a ſaiſen. Now the ſwords of our anceſtors being made ſomewhat after that manner (the edge being on the contrarie ſide) they might well carrie *Iuſtus Lipſius*.

a like name vnto ſuch an edge-toole, as they were made after: and albeit wee find theſe kind of ſwords antiently written Seaxen, or Seaxes, yet is it like enough that our Anceſtors ſounded the x as ſ, for the Welſhmen wrote them Saiſon as they yet write vs, which it is like they wrote, according as they hard them pronounce their owne appellation.

Of this kind of weapon they had two ſorts, the one whereof being long were worne for ſwords, and the other being ſhort, as Hangers or Woodkniues, and theſe they called handſeaxes, & ſuch they were which after their cõming into *Brittaine*, they had ſtill in vſe, and did weare priuately hanging vnder their long skirted coates; wherewith at a banquet on *Salisburie plaine* where *Hengeſtus* had enuited King *Vortiger*, about 300. of his nobles the watch-word **Nem eowr ſeaxes**, that is, **Take your ſeaxes**, being giuen, were all of them ſuddenly ſlaine. And as their long ſeaxes or ſwords, were as is ſaid before, made after the forme of a ſithe, ſo might their hand-ſeaxes as wel in faſhion and bigneſſe of ſomewhat in name, agree vnto their then vſed manner of ſicles. Of this kind of hand-ſeax, *Erkenwine* King of the East-Saxons did beare for his armes, three argent, in a field Gules. And the learned *Engelhuſius* of this kinde of Seax and of the name of the Saxons, hath this enſuing Latin rithme.

Armes of King *Erkinwine.*

Quippe breuis gladius apud illos Saxa vocatur
Vnde ſibi Saxo nomen traxiſſe putatur.

Which may be Engliſhed thus.

Becauſe a Saxa termed is,
The ſhort ſword which they weare,
Thereof the Name of Saxons they
May well be thought to beare.

Now

Now then it being manifeſt that our anceſtors did affect and vſually beare this kinde of weapon called a Seax, and that we find it not to haue bin vſed among the other Germans, vnleſſe of ſuch as afterward may haue followed them in that faſhion, why may not the peculiar bearers of that kind of weapon, haue gotten after the ſame there appellation? for ſeeing the name of the weapon and the name of the bearers thereof, is all one, either the weapon was ſo called of the men, or the men of the weapon: but that men are vſually called according to the weapons which they beare, daily experience doth ſhew vs, eſpecially in warre, where by the names of Lances, Carabines, pykes, muskets, &c. the bearers of ſuch weapons rather then the weapons are vnderſtood. And albeit ſuch names do commonly remaine vnto the bearers onely during the warre, yet if they ſhould ſtill vſe thoſe weapons, then doubtleſſe would the names ſtill remaine vnto them euen from one poſterity vnto another. For the *Scythians* as diuers learned authors & of good iudgement do report, gat and remained with that name becauſe of their great vſe of ſhooting, for ſhooting in the Teutonicke is called **ſchieten**, and antiently commeth of the verbe **ſcytan**, which ſignifieth to ſhoot. Moreouer, the Picards or people of *Picardie*, are ſaid firſt to haue gotten that name of their great and moſt accuſtomed vſe of pikes. And as ſome affirme, the Galliglaſſes in *Ireland* do retaine that name, of the kind of polax which they are accuſtomed to vſe.

Men are often called after their weapons.

Scythians ſo called of ſhooting.

Galliglaſſes.

And not only of the weapons or armes which they haue borne, haue ſundry people gotten their denominatiõs, but others euen of the faſhiõ of apparel which they haue bin accuſtomed to weare, as the people inhabiting

ting in *Ciſalpina*: were ſomtime called *Togatæ* becauſe they went in gownes. And the old inhabitants of the South parts of *France* were called *Bracatæ*, of a ſhort kind of coat wherewith they were vſually clad.

Togatæ.

Bracatæ.

And he that wil but conſider the alterations of the names of many other people of *Germanie* (which alwayes hath proceeded of one cauſe or other) will find it nothing ſtrange, that our anceſtors hauing before had ſome other name, ſhould afterward come to leaue the ſame, and to be called by the name of Saxons: for where for example ſake (among others) are the names now vulgarly knowne in *Germanie*, of the Catti, the Vbi, the Quadi, the Marcomanni, the Bructeri, and the Sicambri, are they not all changed into other appellations? And the later, to wit, the famous Sicambri long ſince euen in *Germanie* it ſelfe growne into two ſeueral names and people, which are now the Geldres that yet remaine in their antient reſidence, and the Franks that haue made their habitation more higher into the land, as before hath been noted, whoſe countrie now beareth the name of *Franconia*: part of them vnder Prince *Faramund* entring afterward into *Gallia*, left in fine vnto that countrey the yet retained name of *France*, of ſome called *Francia occidentalis*, becauſe *Franconia* in *Germanie* hath the name of *Francia Orientalis*.

West france.

East france.

Theſe manifeſt and many examples then weighed, with the cauſe and reaſon as hath beene ſhewed, why our anceſtors had the name of Saxons (which proceeding of the bearing of armes can no way ſeem diſhonorable, but indeed very honorable, carying alſo in it ſelfe moſt reaſon & probability of truth) I truſt ſufficiēt hath here bin ſaid to ſatisfie the courteous reader.

HOW

HOW THE ANTIENT NOBLE SAXONS, THE TRVE ANCESTORS OF ENGliſhmen, were originally a people of Germanie: and how honorable it is for Engliſhmen to be deſcended from the Germans.

The ſecond Chapter.

THAT our Saxon anceſtors came out of *Germanie*, and made their habitation in *Brittaine*, is no queſtion; for that therein all agree: but ſome not contented to haue them a people of German race, wil needs bring them from elſewhere to haue come into *Germanie*, and from *Germany* afterward to haue come into *Brittaine*: and this ſeemeth to proceed of a certaine kind of delight that ſome people take, in deriuing & fetching things very far off, though moſt cōmonly vpon very little ground or ſhew of certaintie.

Al our writers agree, that Engliſhmen came from Germanie.

But now to be the better able to iudge of the probabilitie or likelyhood of the truth hereof, let vs ſee from what place it was that they came, if from elſewhere they came into *Germanie*, as alſo the time of their ariuall there. For the firſt, about the place from whence they came, I ſee great contradiction among the conductors, for that ſome will bring them from *Aſia*, ſome from *Africa*, ſome from *Macedonia*, ſome from *Denmarke*, and ſome from *Brittaine* it ſelfe, ſo as we may be moued to compaſſion, to ſee our poore anceſtors thus led vp and downe the world, by a ſort of blind guides.

They that will bring them from *Aſia*, wil ſeeme to

haue the moſt reaſon, aſwell for that in *Aſia* were ſometime an antient people called the Sacæ, which name of theirs draweth in ſound toward the name of Saxons, as alſo for that in *Aſia* mankind had his firſt beginning. And conſidering, ſay they, further, that the Germanes came out of *Perſia* (which is in *Aſia*) why may not aſwell the Saxons be alſo come out of *Aſia*, and that the Germans came out of *Perſia* they ſeeme to think a thing very certaine, by reaſon of the affinitie of the Germane tongue with that of the Perſian. Firſt then as touching the Sacæ of *Aſia*, I haue already ſpoken in the foregoing Chapter, and ſo ſhall not need to repeate it here; and to ſay that the Saxons haue come out of *Aſia* for that mankind had firſt beginning there, is not a reaſon to deduce them only from thence, but as well all the people elſe of the world: and I do ſhew in the ſaid firſt Chapter that the Germanes (among whom the Saxons muſt be compriſed) did firſt from *Aſia* come into *Europe*, for in *Aſia* was that tower of confuſion where the diuerſitie of nations firſt was cauſed.

All people had their beginning in Aſia.

And whereas ſome to make an antient difference betweene the Saxons and the Germanes, as if they were ſeuerall nations, and came ſeuerally into *Germanie*, will confirme an opinion that the Germans came from *Perſia* becauſe (as is aforeſaid) of the affinitie of their language with the Perſian; ſurely it is an opinion of a very ſlender confirmation, for that indeed there is no affinitie at all betweene thoſe two languages, and albeit there may ſome halfe a dozen or halfe a ſcore words be found in the Perſian, that are broken Germane words, as *Choda*, *Phedar*, *Madar*, *Beradar*, *Dotchtar*,

Dotchtar, *Star*, *Band*, for **God**, **Father**, **Mother**, **Brother**, **Daughter**, **Star**, **Band**, what affinitie makes this, when all the reſt is altogether different? yea as farre different as two languages can be the one from the other, and becauſe I was deſirous to be ſurely informed in this point, I wrote vnto a gentleman of my acquaintance in Italy; in the yeare 1601. at ſuch time as Sir *Anthony Sherley*, and *Cuchin Ollibeag*, were Embaſſadors there from the king of *Perſia*, deſiring him to confer with the beſt interpreters in their traine to know, what affinitie there might be betweene the Dutch and the Perſian ſpeeches, for there were that ſpake them both exceeding well, but after they had vſed their memories as well as they might, they could finde but about theſe halfe dozen words here ſet downe, that could ſeeme to haue dependance on the Dutch, but more words by oddes then theſe, may be found in the ſame tongue, that ſeeme to haue dependance on the Latin: and yet for all that, they are as far to few to make an affinitie betweene the Latin and the Perſian languages, as are the broken Latin words that are found in the Welſh tongue, able to bring a neernes betweene the Latin & the welſh. And I haue heard that a man may find in the Iriſh, ſome words that ſoũd of the Hebrew, but they help little to make Iriſhmen thereby to be the better Hebricians: and he that will obſerue it, ſhall find diuers words in diuerſe other moſt differẽt lãguages that alſo agree together.

And if ſome ſhould yet moue farther queſtion why any German words at all ſhould be found in the Perſian tongue, ſeeing the countries lie ſo farre one from another? To this I anſwer, out of *Trogus Pompeius*, Trogus Pompeius.

that after the death of *Brennus*, when with 150000. men he went to ſack the Temple of *Apollo* in *Delphos*, the number neuertheleſſe that remained, and of thoſe that daily came vnto them, was ſo great, that like ſwarmes of bees they filled all *Aſia*: inſomuch that the Orientall kings made no warres one againſt another, but with whole camps of Gauls: and *Carion* maketh no doubt, but that theſe were Gaules and Germans ioyned together, both which nations were of the Grecians called by the name of *Celtæ*, and why might not then the Germane ſouldiers be employed in ſeruice in *Perſia*, and leaue ſome few words of their language there behind them.

Io. Carion.

Called Celtæ of their much ryng.

And now to giue the curious Reader ſome further proofe of the ſtrangeneſſe of the Perſian tongue, and ſo to make an end of this matter; I haue thought good in that language here to ſet downe ſome few lines of the beginning of the firſt Chapter of *Geneſis*: which together with the ſame in Latin, are theſe.

Dar aual afrid Choda mar an aſman, vemar anzenim.
In principio creauit Deus cœlum & terram.

Veanzenim bud thohi vbeuan; vetarici abar rui tehom vbadi chodaij vezida ſcheua abar rui anab.
Terra autem erat inanis & vacua, & tenebræ erant ſuper faciem abyſſi, & ſpiritus Dñi ferebatur ſuper aquas.

Veguſt Choda Baſchad roſchni: vebud rochnaij.
Dixitq; Deus: Fiat Lux. Et facta eſt lux.

Vebedid Choda mar an roſchnaij ceh neco, veguida card choda meian an roſchnaij vmeian an tarici.
Et vidit Deus lucem quod eſſet bona, & diuiſit lucem à tenebris.

Vhecand Choda beroſchnaij roz, vebetarici cand ſchab. vebud eivar, vebud bamdad roz iakch.
Appellauitq; lucem diem, & tenebras noctem. Factúq; eſt veſpere & mane dies vnus.

By

By this it may be ſeene eſpecially to ſuch as haue any knowledge in the Dutch tongue, that betweene that and this, here is no neereneſſe of affinitie at all, but as much farneſſe as needeth to be.

Hauing before ſpoken of the ſuppoſed particular cõming of the Saxons foorth of *Aſia* and whereof I meane to ſpeak more anon, it followeth to ſhew what is ſaid of their cõming from *Africa*, and for this I muſt bring foorth *Occa Scarlẽſis*, of whõ I haue made mention in the foregoing Chapter, where I ſpake of the appellation or name of the Saxons. This author forſooth ſaith, that becauſe of the exceeding abundance of people in *India*, many were conſtrained by lot to depart thence to ſeeke themſelues a new habitatiõ for that otherwiſe their countrie would not haue beene ſufficient to affoord them food. Ouer theſe were three brethren appointed to bee Princes and Captaines, whoſe names were **Friſo**, **Saxo**, and **Bruno**.

Occa Scarlenſis.

A fabulous narration of *Occa Scarlenſis.*

Theſe hee ſaith were entertained in the ſeruice of "*Alexander* King of *Macedonia*, who vſed them in "*Aſia* for the defence of that which hee had there "conquered. But after the death of *Alexander* they "ſayled towards *Africa* wherein *India* their owne Pa- "tria was. Yet willing to full-doe their too-falne lot, "In the yeare after the creation of the world, 3670, "they came into the *German ſea*, and landed in the "countrie where before their coming, the Gyants that "by King *Brute* were driuen out of *Albion*, had ſought "to haue habitation, but were by wilde people that in- "habited there, chaſed from thence; and there **Friſo** "the elder brother with his followers ſeated them- "ſelues, and gaue vnto it the name of Frieſland. *Saxo* "the

the ſecond brother, took vp his dwelling place by the riuer *Albis*, and *Bruno* where he built his burgh of *Bruno∫-wic*, as is aforeſaid in the firſt Chapter, Lo thus hath *Occa* told his tale, which in deed hath as plaine a ſent as a man need to wiſh, to find out a fable by; and yet I feare *Sufridus Petri* hath bin ſo much miſguided by him, as to make war with ſo worthy an author as *Cornelius Tacitus*, and ſundrie others of farre better credit then euer was *Occa*: but now to the fable.

Sufridus Petri.

The fable of *Friſo. Saxo* and *Bruno* confuted.

Friſo and his companie hauing beene by lot conſtrained to ſeek themſelues new habitations, becauſe their countrie could not affoord them victualls, came vnto the ſeruice of King *Alexander*, but after his death they ſayled towards *Africa*, wherein *India* their owne Patria was: belike they did this becauſe they had forgotten when firſt they came thence, to bid their friends farewell; and ſo thought good to returne againe to diſcharge this office of curteſie, before they would take a farther iourney: but now hath *Occa* poſed me about the countrie of *India*, which he expreſely ſaith was in *Africa*, and where in good truth I can find no ſuch countrie, nor yet vnderſtand that euer any part of *Africa* was ſo called, I haue heard of *India* in *Aſia*, which taketh name of the riuer *Indus*, a verie farre way from *Africa*, it being alſo called *India Orientalis* becauſe ſome haue corruptly giuen *America* the name of *India Occidẽtalis*. But the afore ſaid *Friſo* neuertheleſſe departing with his brethren and followers from a place which neuer was, came into the German ſea, and landed in a countrey from whence the Gyants that King *Brute* had chaſed out of *Albion*, had in ſeeking habitation beene alſo chaſed by the ſauage

uage people that dwelt there, and thus could *Friſo*, & his company do more then could the great Gyants, in taking the countrey from the wild men, which had driuen thēce thoſe tame Gyants. And as for the name of the citie of *Brunſwicke*, the old Saxon Chronicles tell vs that it tooke the ſame of *Bruno*, the ſonne of *Ludulph* Duke of *Saxonie*, who in the yeare of our Lord 861. firſt began to build it. We haue now ſeene the comming of our Saxons, together with their friends the Friſeans, both from *Africa* and *Macedonia*: and whereas ſome affirme that they came from *Denmarke*, this may in ſome ſort be true, their name of Saxons being thought as is ſaid before, firſt to haue beene begun in *Cimbrica Cherſoneſus*, which of ſome is accounted a part of *Denmarke*; but the learned and iudiciall Germane authors, do account the Danes to haue had at the firſt one originall with the Germans, and conſequently to haue been a German people, & therefore I ſhall not need to ſtand much vpon this point, conſidering that I do here onely go about to proue, that our anceſtors the Saxons were alſo originally a people of the Germane race.

Brunſwicke whence it taketh name.

Franciſcus Irenicus & others

And as for thoſe that will bring them from the Brittains, I hold them for as good Archers as he who *Diogenes* did ſometime behold to ſhoot (among others) at a butt with the crosbow, for ſtill when his turne came to ſhoot, *Diogines* would runne and ſet his backe againſt the marke: and being asked why he did ſo, made anſwer, That he did it for his ſafetie: and the reaſon was, for that the fellow was ſure from hitting the marke, ſeeing he did neuer hit the butt.

Diogines his place of ſafetie.

If the Saxons came firſt out of *Brittaine* into *Germanie*,

manie, the Brittaines and they were growne to a very great ſtrangeneſſe, when at ſuch time as by the inuitation of king *Vortiger* they returned out of *Germanie* into *Brittaine* againe, for that they neither could vnderſtand any one word of each others language, nor yet remember the old acquaintance and countrieſhip that had beene betweene them.

A quarrell betweene a Hollander and a Frenchman.

I haue heard a tale of a Hollander and a Frenchman that by chance met together on the way as they were trauelling, and falling out, went to buffets; the Hollander was too hard for the Frenchman, and threw him downe, whereat the Frenchman cryed out, *Noſtre-Dame*. The Hollander hearing this, was much moued, and bad beſhrew his heart for his folly, in not telling him ſooner that hee was of *Rotterdam*, for quoth he, I am of *Rotterdam* my ſelfe, and thou art my countrey-man, and haddeſt thou but told me ſo much before, I had neuer beaten thee. Now if any of theſe, either the Saxons or the Brittaines, could haue remembred but thus much of their countreyſhip, as here by a chance the Frenchman vttered, which was ſtraight wayes well and wiſely noted by the Hollander, it might alſo perhaps haue bred ſome friendſhip betweene them, but ſo much could there not then be thought vpon, nor neuer ſince, vntill as it ſeemeth it came to ſome bodies mind in a dreame, that the Saxons were deſcended from the Brittaines, and ſo for a dreame I will let it paſſe.

Thus much may ſuffice about our anceſtors cõming from ſo many ſundry places into *Germanie*, and now as touching the time of their comming, there is as great vncertainty, as there is of the places frõ whence they

they came: for albeit *Occa* aforesaid, can mention the yeare 3670. after the creation of the world, which he might easily coniecture by the time of the raigne of *Alexander* the great, in whose seruice he supposed them to haue beene, yet others do make their comming to haue been about 700. yeares after, others say it was in the time of *Tiberius* the Emperor, and others can set downe no time at all. So as being left both of the place from whence they came, and of the time when they came, in all vncertaintie that may be. It followeth now to consider of the likelyhood of their comming, to wit, whether it be likely that euer any such people from any place whatsoeuer haue come into *Germanie*. Well then, they came by sea or by land; if by land and from out of *Asia*, which was from the East to the West, they could make no lesse iourney of it and come the nearest way they could, then two thousand miles. If from Macedonia, which was in a manner from the South to the North, it must needs be more then one thousand miles, but now to consider the difficultie of so great a passage in those dayes, as the vnknowne wayes, the great woods and wildernesses, the many riuers, the prouision and carriages of necessaries: and last of all the people of so many Prouinces as they must passe thorow, who would neuer admit strangers without wars, to march through their countries, seeing they could not but appeare vnto them as a people that came resolued to take some part of the countrey from them, to make it their new dwelling place, and yet notwithstanding all this, to passe through so many countries, and to seat themselues on the sea cost, on the other side beyond

About the Saxons supposed comming by land, into Germanie.

them all, what man of ſence can admit it?

About their ſuppoſed comminginto Germany by ſea.

But now if they came by ſea (as *Occa* and ſuch other as will needs bring them from elſewhere into *Germanie*, will rather haue it) then muſt their ſea voyage bee alſo conſidered of. Being then preſuppoſed to haue beene out of *Aſia*, it muſt needs haue beene about by the *North ſea*, or elſe by the *Mediteraneum ſea*, firſt then if it were by the *North ſea*, to wit, from beyond all *Biarmia* and *Scricfinia*, this ſea, how vnlikely it is to haue beene knowne and frequented ſuch long time paſt, we may iudge by that which *Tacitus* writeth thereof, ſaying: It is ſo ſlow that it is almoſt immoueable, and thought of many to be the bounds which compaſſe in the whole world: and the reaſon of this opinion he ſaith, was, becauſe the Sunne continueth ſo cleare and bright from the ſetting vnto the riſing, that it darkeneth the ſtarres, * and ſome are perſuaded that the ſound of the Sunne is there heard, as he riſeth out of the ſea: and that the beames of his head are there ſeene, as alſo many ſhapes of Gods, and that there was the end of nature and of the world; by which fabulous conceit, (which *Tacitus* reporteth as the opinion of other men) it eaſily appeareth how vtterly vnknowne this ſea and paſſage in thoſe times was. But our countreymen that in this age of ours haue diſcouered it, doe make another deſcription thereof, and tell vs of heapes of yce like mountaines, floting vp and downe that moſt dangerous ſea, and how ſometimes the ſhips are hemmed in and compaſſed about, with theſe ycie moueable hils, whereof *Tacitus* can tell vs nothing, which is alſo an argument of ſuch ages ignorance of this *Ocean*: but how

Tacitus in deſcr. Germ.

* He ſhould haue ſaid, that in Summer it doth ſo.

peril-

perillous indeed it is, our owne countreymen can beſt teſtifie, by the lamentable loſſe of Sir *Hugh Willoughbie*, and all the men in his two ſhips, who in the firſt attempt of the diſcouerie therof, were in the moneth of *October* in the yeare of our Lord 1553. frozen to death, in the hauen called *Arzina* in *Lapland*. And now for all this, if any will haue our anceſtors to haue had ſuch wonderfull ſtrange fortune, as to haue eſcaped theſe and other ſea dangers, then might they laſtly haue paſſed Southerly, downe betweene *Norway* and *Scotland*, and ſo come into the *Germane Ocean*. R. Hakluit in the Engliſh Nauigations.

But if by the way of *Mare Magiore*, and ſo downe through *Heleſpont*, into the *Mediteraneum ſea*, by which ſea the ſuppoſed commers from *Macedonia* might alſo take their courſe, then paſſing all the length of the *Mediteraneũ ſea*, they muſt haue come to the ſtraight of *Gibraltar*, and haue paſſed it, and then haue coaſted about the Weſterne & Northern ſides of *Spaine*, and in fine through our narrow ſeas haue come (as is aforeſaid) into the *Germane Ocean*, and ſo haue ariued in ſome maritime part of *Germany*. Of both theſe courſes, the latter (if any of both might bee held likely) muſt needs in all mens iudgement ſeeme the likelier, becauſe the other is ſo farre about by the North, ſo extreame cold, and hath longeſt remained vndiſcouered.

Now what great difficulties their ſo farre comming by ſea muſt needs carry with it, bee it by the one way, be it by the other, will well appeare when they are rightly conſidered, to make the iourney more vnlikely to haue bin by water, then it hath bin

ſhewed to haue been by land: for where in ſuch long foregoing ſeaſons was there ſuch knowledge in the art of Nauigation, ſeeing the vſe of the Sea compas, and right skill of ſayling was not then knowne? the firſt vſe of the compaſſe being as *Franciſco Lopes de Gomara* ſaith, found out by an Italian (whoſe name as ſome ſay was *Flauio*) now 300. yeares paſt, the which Italian was of *Malphi* not farre from *Naples*. And as *Ortelius* ſaith, albeit this Italian found out the vſe of the compaſſe, yet was it vſed but for eight winds, vntill by ſome of *Bruges* in *Flanders*, it was afterward brought vnto thirty and two. Such then as in old foregoing ſeaſons vſed to make ſea-voyages, were faine to paſſe in ſmall veſſels, all along by the ſhore ſides, and within the ſight of land, being often forced to lye attending at the ſea ports and creeks, for conuenient winds and tydes: and this manner of ſeafaring was the cauſe, that the ſhips which *Hiram* king of *Tyrus* ſent with his ſea-men and the ſeruants of king *Salamon*, for gold of *Ophir*, were three yeares on their voyage. They paſſed downe the *Red ſea*, & ſo vp Eaſtward all along the land coaſt vnto *India*, which was heretofore as ſaith *Ioſephus* (in the ſecond Chapter of his eight booke of the antiquities of the Iewes) called *Ophir*.

Sea compaſſe when firſt inuented.

Ab. Ortelius.

Sea compaſſe by ſome of Bruges brought to 32. winds.

Voyage of the ſhips of king Hiram.

India ſomtime called Ophir.

He that ſhall then conſider of this voyage, downe *Mare Rubrum* vnto *India*, or the gold-land of *Ophir*, and of the voyage of our anceſtors downe *Mare Magiore*, through *Helleſpont* into the *Midland ſea*, or for more nearneſſe to take it from *Macedonia*, as ſome wil haue it, vnto that maritime part of *Germanie* where they are ſaid to haue ſeated themſelues, ſhall find no great

great difference in the greatnes of the diſtances. And ſeeing the ſhips of *Hiram*, which may be accounted to haue gone their voyage in a yeare and a halfe, and in like ſpace to haue returned; may be thought by former trade to haue been thereunto accuſtomed; much longer time for ſuch an extraordinarie and vnacquainted voyage of our Anceſtors, with a farre greater number of ſmall veſſels, for the tranſport of ſo manie people, both men and women (as were to goe ſeeke themſelues a new habitation) and much more ſtore of neceſſarie prouiſion, muſt needs be required, then for that of the others.

It is further to bee noted, that at the ſtraight aforenamed there are two mightie mountaines, the one in *Andaluzia*, which is called *Gibraltar*, whereof the ſtraight taketh name: the other in *Mauritania*, and called *Abyla*, the which two mountaines were heretofore called the two Pillers of *Hercules*; and here all Antiquitie was wont to reckon the laſt Weſterne limit of the world. And neither *Hercules* himſelfe who nauigated through the *Mediteraneum ſea*, euen vnto that place, (and of whom for that cauſe the two hills had that appellation) nor any other, durſt euer paſſe further, and therefore it was a cuſtome among Saylers ariuing ſafely at the Ile of *Gades*, which is at the point of the ſaid ſtraight, to pay their vowes by offring ſacrifice of thankſgiuing in the Temple of *Hercules*, for their ſafe arriuall to that moſt remote place of the earth.

Pillers of *Hercules*.

Temple of *Hercules*.

True it is, that before the time of *Ptolemey*, the Iles of the *Canaries* called them the *Fortunat Ilands*, which lie without the ſtraights but downeward to the ſouth,

Fortunate Ilands.

were diſcouered: but ſeeing no man durſt go without the ſtraight either about diſcoueries or ought elſe; we may rather thinke, yea and that with good reaſon and probabilitie, that they were diſcouered by ſome Fiſhermen that might eaſily from the coaſt of *Africa* ouer againſt them, find them out, ſeeing they lie ſo neere vnto the ſaid coaſt.

And yet notwithſtanding what hath here been ſaid, our ſuppoſed Anceſtors that in thoſe dayes could neither be good Coſmographers, nor skilfull Nauigators, muſt yet bee thought firſt to haue paſſed the whole length of the *Mediteraneum ſea* from the Eaſt to the Weſt, & quite to haue put downe *Hercules*, by aduẽturing to paſſe foorth at the ſtraight aforenamed: and much more by paſſing all the weſt coaſt of *Spaine* and *Portugal*, from the South to the North; as alſo the cape of *finis terræ*: and then to bend their courſe to the North-eaſt, and ſo through our chanel, as hath bin ſaid, to come into theſe maritime parts of *Germanie* & yet to receiue ſuch iniurie that all Antiquitie ſhould ſilence ſo braue and aduenterous a iourney as ſo manie difficulties (as haue bin recited) muſt needs make it to be their hap hath ſurely beene exceeding hard.

But admitting for all this that they came by ſea, by what way ſo euer, and miſſing in their iourney of manie other places to make their habitation in, arriued laſtly in ſome maritime place of *Germanie* or *Cimbrica Cherſoneſus*, how is it like that ſo populous & enerwarlike a people as the Germans, ſuch as alwayes were apt to enlarge their owne limits, and to inuade many other potent countries, would admit ſtrangers to inuade theirs, & to diſpoſſeſſe them of a good part thereof.

thereof. And if any man ſhould thinke that thoſe parts of *Germaine* were not then peopled, hee is deceiued, for the learned *Genebrard* ſaith, that in long time paſt, people did more couet to inhabit towards the ſea coaſts then farre within the land: and this in reaſon is moſt likely ſo to haue beene, becauſe they therby might come to enioy the commodities of the ſea, as wel as thoſe of the land: and therfore they came not vnto an vnpeopled place, and ſo could not attaine to any ſuch eſpeciall habitation, without fighting for it; but muſt be ſure to be a long time in warre before they could be left vnto quiet poſſeſſion; and ſuch warres, and vpon ſuch an occaſion (as is an inuaſion made by ſtrangers) could neuer be cleane rooted out of the memorie of poſteritie.

Genebrard.

Sea coſts more of old time inhabited then the inlands.

Moreouer vulger tradition would haue reckoned them ſtrangers, their language alſo would haue been altogether different, and lightly ſome of the places which they came to poſſeſſe, they would haue nominated according to places in the country where they had had their old habitation; as ſuch as come from far to haue new reſidenſes elſe where, are commonly wont to do. Yea, and that which is more, their Idols and Pagan rites and religion would haue beene different from the other Germans, whereof it is like one or other would haue kept memory, but their Idols are knowne to haue bin *Tuiſco*, *Thor*, *Woden*, *Friga*, *Seater*, and ſuch others as had the other Germans, Danes, and Swedens (all antiently one nation) whereof more ſhall be ſpoken in the next Chapter.

Thus much may ſuffice to ſhew the vnlikelihood or rather impoſſibilitie of the ſuppoſed comming of

our Saxon anceſtors from elſewhere into *Germanie*.

Tacitus in his deſcript. of German.

And now will I returne vnto *Cornelius Tacitus* a moſt credit worthy writer, to ſee what his iudgement is of their being or not being originally Germans, ſeeing it is in this caſe very allowable he hauing ſo long ago ſo diligently labored to be well acquainted both with the countrey and people of *Germanie*.

His iudgement then (as may appeare by his owne words here ſet down) is, that the Germans are home-bred, and the naturall people of their countrey, and not mixed with others, comming from other places; for that ſuch as in former times did ſeeke new habitations, did come by ſea and not by land, and their huge and ſpatious Ocean being as (ſaith he) I may terme it, different from ours, is ſeldome nauigated by our men, for beſides the perill of ſuch a rough and vnknowne ſea, who vnleſſe *Germany* were his natiue ſoile, would leaue *Aſia*, *Africa*, or *Italie*, to go plant himſelfe there: the countrey of it ſelfe beeing rude, and the aire vnpleaſant, &c. The ſame author within ſome few lines after, declareth his iudgement againe, ſaying thus. I am of opinion with them that thinke the people of *Germanie* not altered and changed by ioyning with other nations, but haue continued their owne true and pure nation like vnto none but themſelues.

And this ſurely of this worthy author was verie iudicially ſpoken, after that himſelfe (not being content to take reports by retaile) had made moſt diligent & curious enquirie, to be beſt thereof informed. And indeed after all examinations of diuers opinions of the Saxons name and originall, I find that diuers learned Germans of our time do plainly ſay, that there is no other

Iohannes Pomarius and others.

other account to be made of the Saxons then of the other people of the Germane nation, and with them in this opinion (as is noted before) the great antiquarie and excellently learned *Iuſtus Lipſius* doth fully concurre.

Neither is it of moment to thinke our anceſtors came out of *Aſia*, becauſe *Ptolemey* giueth the name of Saſones. Saſones to a people inhabiting in *Scythia*, not farre from the mountains of *Imaus*; for if nearneſſe of name were a ſufficient argument, then might the *Suebi* a moſt antient people alſo of *Germanie*, be ſaid to be deſcended from the *Suebi* of this aforeſaid very part of *Aſia*, ſeeing they and thoſe of *Germanie* are noted by *Ptolemey* without the difference of any one letter, and yet is his orthographie different (by ſo much as it is) betweene the *Saxones* he noteth for a people of *Germanie*, and his *Saſones* of *Aſia*. And ſo might in like manner the *Samnitæ* which he placeth in *Gallia*, be of the *Samnitæ* or *Sanmitæ* in *Scythia*. And it may ſo be ſaid of ſundry the like; yea ſome peraduenture might imagine all the *Germanes* (becauſe of ſome nearneſſe of name) to bee deſcended from the *Garamantes* of the inferior *Libia* in *Africa*.

It is ſeldome or neuer ſeene (as before I haue noted) that ſtrangers do call either other people or other places as the people inhabiting ſuch different places, do call themſelues: and daily experience doth witnes this, euen in ſuch as are the neareſt neighbors one to another, as for example, the Germans albeit they border vpon the Italians; do not vulgarly ſo call them, nor yet their country *Italy*; but do term thē Welſhers & their country Welſhland. He that we cal a French

No natiō doth call one another as each calleth it ſelfe.

man, calleth himselfe François. He that we call a Spaniard calleth himselfe Espannol. He that wee call a Welshman, calleth himselfe Cymbro, and contrariwise none of all these do call vs as we call our selues, nor none of them like other. For a Frenchman calleth an Englishman Anglois, the Spaniard calleth him Ingles, and the Welshman calleth him Saison: and therefore there is no doubt to be made, but *Ptolemey* and other Writers haue much varied from the very right appellation both of people and places; and the more, by how much more they liued in distance from them; all which may surely argue the ground to be most vnsure, of deriuing people of one part of the world through shew of nearnesse of name, from the inhabitants of another part thereof, and those also very farre each from other.

Hauing now as I trust giuen the Reader sufficient satisfaction in this matter, & left him to beleeue that our Saxon ancestors were meerly and originally a people of *Germanie*, it followeth then to shew what an highly renowned and most honorable nation the Germanes haue alwayes beene, that thereby it may consequently appeare how honourable it is for Englishmen to be from them descended. For manifestation whereof I will first set downe, what things proper vnto them, doe especially make them a most noble Nation in the sight of all the world, and then will I shew the reports and testimonies which antient authors of other Nations do giue them.

Why the Germans are a most noble Nation. 1.

The first therfore and most memorable, & worthy of most renowne and glorie, is, that they haue beene the onely and euer possessors of their countrey, to wit,

wit, the first people that euer inhabited it, no antiquitie beeing able to tell vs that euer any people haue dwelt in *Germany* saue only the Germans themselues, who yet vnto this day do there hold their habitation.

Germans the continual possessors of Germanie.

Secondly, they were neuer subdued by any, for albeit that the Romans with exceeding great cost, losse and long trouble, might come to be the commanders of some part thereof; yet of the whole neuer, as of *Gallia*, *Spaine*, & many other countries else, they were.

2. Germans neuer subdued by any.

Thirdly, they haue euer kept themselues vnmixed with forraine people, and their language without mixing it with any forraine tongue.

3. Germans nor their language mixed.

In all which three points of greatest nationall honour, I doubt whether any people else in the world can challenge to haue equalitie with them.

And for their further honor it is to be considered, that they haue not only bin the euer keepers of their owne countrey, meane while so many other nations of the world haue beene transposed and forced to flie from one region to another, and subiected to the irrecouerable losse of their nationall names, languages and habitations, but many most warlike troops haue gone out of *Germanie*, and taken possession in all the best countries of *Europe*, where their of-spring euen to this day remaineth. As first for example sake to begin with the Saxons the ancestors of our noble English nation, who came and tooke possession of *Lhoegria* the best part of *Brittaine*, and left vnto it the name of *England*, which vnto this day, with daily encrease of honour, it still enioyeth.

Englishmen issued from the Germans.

The Francks in like manner a people of *Germanie*, much about the time that our Saxon ancestors came

into *Brittaine*) entred into *Gallia*, vnder their Duke or king called *Faramond*, and of these Frankes, it came afterward to be called France, and the people France-men now of vs Frenchmen, (as elsewhere hath beene touched) and to these the antient Gauls were forced to giue place, and glad in the end to ioyne in amitie with them, wherby of two nations, they became one, and do now remaine knowne to the world vnder the name of Frenchmen.

Frenchmen first issued frō the Germanes

The Longobardes in like sort being a people of the Northerne part of *Germanie*, by occasion of an extraordinarie famine in the time of *Snio* king of *Denmarke*, as *Crantzius* testifieth, (through the councell and aduice that was giuen by a woman) were by lot sent forth of the countrey, about the yeare of our Lord 384. and at the last attained vnto the possession of the best part of all *Italy*, which after them doth yet retaine the name of *Lombardy*.

The people of Lombardie issued from the Germans, Crantzius li 2.

The Goths and the Vandalles, being also a people of the septentrionall parts of *Germanie*, did not onely display their banners, and made themselues to bee dreaded in *Italy*, but in *Africa* also, and comming into *Spaine*, did there establish the successiue seats of many kings: and from the bloud & descent of the said Goths, both the king himselfe, and many of the greatest nobilitie at this present in all Spaine, are descended, and the surnames of *Guzman*, *Manryc*, *Mandoza*, *Albukerck*, and *Enriques*, with sundry other of Germane sound and signification do accordingly argue the originall of such families. Yea the names of *Catalonia*, which rightly should be *Gotholonia*, and *Andaluzia*, which is otherwise *Vandaluzia*, Prouinces taking appellation

Nobilitie of Spaine issued from the Gothes.

apellation of the *Gothes* and *Vandalles* doe hereunto alſo yeeld prooſe.

The Normanes likewiſe, comming from the northern parts antiently of *Germanie*, obtained in *France* the poſſeſſion of *Newſtria*, which of them tooke afterward the name of *Normandie*, from whence ſome of them not long after came into *England*, but of this becauſe it more concerneth vs then the others, more ſhall be ſpoken in the ſixt Chapter, and therefore the leſſe in this place. Thus haue we here ſeene the Germans leaue places vnto their poſteritie to inhabit in, in *Italy*, *Spaine*, *France*, and *Brittaine* where vnto this day they remaine, as the true witneſſes of the great actions of their moſt victorious and noble anceſtors. Let vs now ſee by the report of antient Authors, and ſuch as were ſtrangers vnto them, of what honour eſteeme and worthineſſe they were in the ſight of the world, in thoſe their elder yeares.

Normannes iſſued from the Germans.

Teſtimonies of antient Authors of the worthines of the Germans.

Ariſtotle ſaith, that the Germans vſed to take their new borne children and to diue them in riuers, as well to make triall of their ſtrength, as to begin to enure them vnto hardneſſe, which thing *Gallen* alſo witneſſeth, and therefore *Claudian*, ſaith:

polit. lib. 8.

Gallen.

Claudian.

Naſcẽtes explorat gurgite Rhenus, that is, The ſtream of the *Rhene* doth try the new borne babes, & they are miſtaken that report this cuſtome of putting little children in water, to haue beene to deſcerne the baſe born from the legitimate, for the Germãs of all other nations had leaſt cauſe to ſeeke any ſuch way of triall, adultrie being very rarely found among them, but it only was, as is aforeſaid, to enure them to hardnes, & to endure the water betimes, for that (as a thing verie

neceſſarie for ſouldiers) they were in their tender yeares taught to ſwim, whereby in time they were able as both *Dion* and *Herodote* doe report, euen armed to ſwim ouer riuers: and *Cæſar* ſaith that this nation did endure hardneſſe, euen from their tender yeares, *Seneca* alſo ſaith that they taught their little boyes to mannage the pike, hauing ſmall Iauelings made for them of purpoſe: and they did vſe to lay their children among their armour in the Campe, it being a ſport vnto the infants to ſee the glittering of the armour, &c. Moreouer the ſaid Author cenſureth them to take their onely delight in bearing armes, as being thereto borne and thereto brought vp.

Dion. *Herodote.* *Cæſar.*

Seneca.

Cæſar biting at them, calleth them a periured and diſſembling people, but who can expect better then a bad report at his enemies hand, his ambition was more daunted in the medling with them, then with any other nation, whatſoeuer, and that his calumniating them may the more appeare to bee of malice, one of his owne nation who liued among them and knew their conditions better then he, doth report of them the cleane contrarie, ſaying, that they were without fraud and ſubtiltie, yea one of *Cæſars* owne ſucceſſorsin the Romane Empire, ſaith plainly, that he had learned by experience, that this people could not flatter, but conuerſed ſimply and plainely with all other nations.

Tacitus in deſcript. Ger.

Iulian.

Dionyſius and *Arrianus* doe call them a martiall and a warlike people. And *Seneca* doth exceedingly praiſe them, not letting to ſay, that there is no nation more couragious then the German, none more ready to giue the onſet on the enemie then they, they being

Dioniſius. *Arrianus.*

By the report of *Seneca, in lib. de ira:* no nation more couragious then the German.

being a people naturally giuen to warre.

Ioſephus ſaith, that when the Emperour *Caius Caligula* was murthered by *Chereas* and others, the firſt that got knowledge thereof were the Germans, a troope of men choſen out of the Dutch nation to be the Emperors gard, whereby is to be noted what great truſt and confidence was repoſed in that nation, when Princes ſo long agoe (as both in Italy France and other places they haue ſince continued) did chuſe them for the men to whom they committed the ſafetie and conſeruation of their owne perſons. And *Chereas* aforeſaid hauing killed his Prince, was by the ſaid Princes gard of Germans, preſently killed himſelfe. *Ioſephus* alſo writeth that at the buriall of *Herod Aſcalonite* firſt followed his owne ſeruants, then the Tharſes, then the Germans, and after the Germans the Gaules, &c. And in cõmendation of the worthines of the Germans, in another place he ſaith thus. They are big and ſtrong of bodie, and vſed to ſtand in the fore-front of the battell, and to receiue the firſt encounter of the enemie, for their preſence where they were, brought good-ſpeed and furtherance. And of ſuch reſolution they ſhewed themſelues, that *Appian* reporteth them to be the contemners of death, which he ſaid to proceed, of a conceiued hope of returning to life againe. Yet ſeemeth not the reſolutions in affaires of waight to bee done without aduiſement, for *Tacitus* ſaith of them that they deliberate when they cannot diſſemble, and reſolue when they cannot erre, and becauſe this Author is better acquainted with their antient carriage then any other, I muſt therefore make him a more ample

In lib. 29. de antiq. Iude.

Princes antiently garded by Germans.

Libro 17. de Ant. Iudeor.

Appianus.

witneſſe of their worthineſſe, albeit it were euen in ſuch an age as they could be reputed no other then barbarous, ſeeing they then wanted the knowledge of letters, and conſequently of right ciuillitie and yet taking them as they were, thus of them hee ſpeaketh.

Tacitus in deſcr. Germ.

Germans vſed to goe ſinging to the warres.

They goe ſinging to the warres, and haue certaine verſes by ſinging of which they encourage themſelues. The women do carrie ſuch neceſſarie things as ſerue for the preparation of their husbands and childrens nouriſhment. When they come to ioyne battell, it is a diſhonour, to their Prince to be ouercome in valour, and to his followers not to goe ſo farre in proweſſe as their Prince. To returne aliue from that battell in which his Prince is ſlaine is a perpetuall reproach and infamie, it being the moſt principall point of their oath to defend and maintaine him, and to aſcribe their owne exploits to his glory and honor. Princes do fight for victorie, and their followers for the Prince. They go when they are hurt to their mothers and wiues, who ouer-uiew ſucke and dreſſe their wounds carrie them meat, and incourage them to ſtand to it: yea it is reported that ſome battels being euen readie to bee loſt, haue beene by the womens earneſt prayers, expoſing their bodies to the danger, and by ſhewing how neere at hand their captiuitie was, recouered againe.

The old Germans obliged themſelues by oath to defend their Prince.

If any in battell doe loſe his ſhield it is reputed the greateſt offence and diſgrace, and many which in battell haue ſaued themſelues by flight, haue afterward for the verie ſhame thereof hanged themſelues. And here hence may haue proceeded that which S.

Clement

Clement and *Eusebius* write, that many of the Germans did subdue gluttonie with an halter. But to returne againe to *Tacitus*, and for an vpshot in praise of the noble Germans admirable courage, let vs heare him say, That the Romans were two hundred and ten yeares about the conquering of *Germanie*, * in which time there were many losses on both parts, but neither the Samnites, nor the Carthaginians, nor the Spaniards, nor the Gaules, nor the Parthians, so often troubled them. And therefore was it truly reported of the Germans, that there was neuer any that medled with them, that repented it not. Yea so great was the deserued glorie and renowne of their valour, that other Nations, to wit, the Treueri and the Neruij, did ambitiously seeme to haue their beginning from the Germanes, as though (saith *Tacitus*) by this glorie of bloud, they should be vnlike and differ in cowardlines from the Gaules.

* And yet conquered it not neither.

And now touching their honestie of life, a rare thing among Pagan people (for such they then were) *Cæsar* himselfe reporteth, that the youth of *Germanie* were not giuen to the lusts of the flesh: the Germans accounting it a thing most beastly to haue the companie of any woman before shee came to the age of twenty yeares. And *Tacitus* shewing their great continencie saith, that Matrimonie is seuerely obserued among them, and that of all barbarous people, they onely did content themselues one man with one woman, except some very few which not for vnruly lust, but for their Nobilitie sake were sued vnto, for sundry marriages. Adulterie is seldome committed in so populous a nation, & the punishment for it incon-

The old Germans of all other people contented thēselues one māh with one woman.

G tinently

» tinently inflicted at the beſt liking of the husband,
» &c. It is very commendable among them that onely
» virgins do marry, and that onely once, and the man
» the like, contracting thus with the hope and deſire of one wife, &c. No man laugheth at vices. Good manners are of greater authoritie and force among them, then elſe where good lawes. A rare commendation ſurely of ſuch a people as the Germans then were: I omit ſundry other things very praiſe-worthy among them, and eſpecially their moſt free and bountifull hoſpitalitie, the like whereof was no where elſe to be found.

Good manners of what force among the Germans.

Hoſpitality no where like to that of the Germans.

Loe here the teſtimony of ſundry antient and approued authors, of this moſt antient honorable and wide-renowned people, the true and moſt worthy anceſtors of Engliſhmen, who in thoſe former ages not being to be otherwiſe accounted of, but as vnciuill and barbarous, when euen at the hands of meere ſtrangers they required ſo great praiſe, there inciuility appeareth to haue been ſuch that it might haue giuen great example of ciuilitie to all the reſt of the barbarous nations of the world beſide. And whereas *Tacitus* in ſome things, deſcribing the rudeneſſe of the people (which is not to be maruelled at, conſidering their want of learning) doth alſo ſhew the countrey to lye in a manner waſt, vnpleaſant, vnmanured, wild, woodie, and ſterrill, and not repleniſhed with faire & beautifull buildings, as the greateſt part of the world was not in thoſe dayes, the change of all this in the ſince-ſucceeding ages hath growne to be maruellous great: for long before theſe our latter ages the countrey hath been brought to be very fertill, the ground for

Germanie deſcribed as it was of old time.

for tillage in some places of the East parts thereof being so spatious and so great, that the husbandman going forward with his plough in the morning, doth neuer returne backe againe till it be mid-day: so making in his whole daies worke, but two plowed furrowes; one in his going forward, the other in his returning backe.

Two plowed furrowes a whole dayes worke in Germanie.

It yeeldeth also great store of good wine, and is repleniſhed with numbers of most faire and flouriſhing cities. The mynes (whereof *Tacitus* seemed doubtfull) do deliuer gold, siluer, copper, and all other metalls: yea the riuers do yeeld gold, in the sand on their shore sides. And as touching the knowledge of the people, what learning or skill is there among men that they exceed not in? It is a meere imaginarie supposall, to thinke that the temperature of the aire of any region doth make the inhabitants more or lesse learned or ingenious, and such as so perſuade themselues are therin vndoubtfully deceiued. I do confesse that certaine nations haue certaine vertues & vices more apparantly proper to thē then to others, but this is not to be vnderstood otherwise to proceed, then of some succeſsiue or heritable custom remaining among them, the case concerning learning and science being far different: for where was there euer more learning and science thē in *Greece*, & where is there now in the world more barbariſme? What most excellētly learned men & great Doctors of the Church, hath *Africa* brought forth, as *Tertullian*, *Optatus*, *Lactantius*, S. *Cyprian*, and Saint *Auguſtine*? and with what learned men is *Africa* in our time acquainted? Contrariwise in the flouriſhing dayes of the Romanes, how vtterly with-

People not ingenious according to their countrey aire.

out the knowledge of letters, ſciences and arts, were the Germans; and how do the Germans now a dayes flowriſh in all learning and cunning. As in the well-ſpeaking ſcience of *Rhetoricke*: The truth-trying *Logicke*: The perfect *Arithmatike*: The righteous *Geometrie*: The high reaching *Aſtronomie*: and the health-reſtoring *Phiſicke*: with all other moſt profound learning and excellent ſciences. And in the knowledge of the Emperiall lawes, the Germans may rightly challenge the firſt place.

Sundry moſt rare inuentions haue had their originall and birth among them. Whereof the noble Art of Printing, and the vſe of Artillerie, are of moſt note. In handie workes they haue done moſt admirable things, ſuch for example as was the heauen of ſiluer, which by *Ferdinand* the Emperour, was ſent vnto *Soliman* the great Turke, wherein all the planets had their ſeuerall courſes, where the one *Sphere* mooued ſwiftly and the other ſlowly: where the Sunne held his ordinarie courſe through the *Zodiac*, where the Moone at her due ſeaſons appeared in her newneſſe, fulneſſe, increaſing, and decreaſing, according to her iuſt courſe. This peece of worke was borne by twelue men; ſet in frame & vnframed againe in the preſence of the Emperour, by him that had made it: who alſo made a booke containing the manner how to keepe the ſame in due order: and of this moſt rare and wonderfull peece of work, *Ionius*, *Sabellicus*, and the French Poet *Bartas*, do make mention.

A heauen of ſiluer.

Moreouer by a German named *Ioannes de Monteregio*, vulgarly **Coningſberg**, was an eagle made of wood, with ſuch wonderfull art, that flying out of the

An Eagle of wood made to flie.

the hand of the maker thereof, it flew after the Emperor a long way, euen vnto the gate of the Citie of *Norinberg*. What would *Tacitus* now say, if hee were aliue, and did behold so great an alteration and change in this people? both in learning and cunning; but most of all to see the Seat of the Romane Emperour placed in *Germanie* and the Emperour himselfe to be a Germane, yea the Emperiall dignitie (the greatest temporall state of the world) to haue continued in that nation and race, these 800. yeares, *Charles the Great* that first thereunto brought it, being a German by birth and descent: borne at *Engelheym* two Dutch miles from *Magunce*, and speaking the German tongue, as his owne proper language.

Seat of the Emperour in *Germanie*.

True it is, that as all nations haue their imperfections so haue the Germans theirs, and that of an old and ill continued custome, for *Tacitus* forgetteth not to note vnto vs, that they thought it no dishonour to drinke day and night: and yet was it in those dayes the lesse maruell, seeing *Plinie* complaineth that drunkennesse raigned thorowout the world. And strange it is that *Athenæus* reckoning vp the nations giuen to that vice, omitteth the Germans; whereby it may be supposed that he accounted them sober in respect of the Grecians and others. This antient and habited vice is among them of late yeares much decreased, but in truth they haue had good leasure long since wholy to haue left it, though in great likelihood, their bordering neighbours the Italians and Frenchmen, haue not in their hearts greatly wished they should.

Plinius.

Athenæus.

Drunkennesse beginning to bee well left among the Germans.

Thus hauing briefely shewed both that our ancestors

ceſtors the Saxons were a people of *Germanie*; as alſo the honour as well antiently as modernely of that great and noble nation, equall in honor to the chiefe, if not before all nations elſe of the world (the points rightly conſidered and to be ſeene in them that moſt truely declare the honour of nations) our noble Engliſh nation, doubtleſſe from them deſcended, ſhall not need in all inuolued obſcuritie and vncertaintie, elſe where to ſeeke there Original (only for the deſire of farre fetching it) being from no where able to deriue it more cleere, nor no way more honourable.

OF

OF THE ANTIENT MANNER OF LIVING OF OVR SAXON ANCESTORS.

Of the Idols they adored while they were Pagans: and how they grew to bee of greateſt name and habitation of any other people of *Germanie*.

The third Chapter.

HAuing treated in the fore-going Chapters of the originall, the name, and the habitations of the old Saxons, it is requiſit that I now ſpeake of the cuſtomes and rites which they obſerued, as alſo of the reputation and greatneſſe they haue growne vnto in their countrey of *Germanie*. Partly gathered out of the writings of ſundry learned Germane authors: partly out of old books and records in the Teutonick tongue, and ſupplied by obſeruation of ſundry things, which long tradition hath reſerued in their poſterity.

Ancestors of Engliſhmen deſcribed.

Firſt then as touching their antient condition and manner of life. They were a people very actiue & induſtrious, vtterly deteſting idleneſſe and ſloth; ſtil ſeeking by warres to enlarge the bounds of their owne territories: fierce againſt their enemies, but cõuerſing together among themſelues in great loue & friendlineſſe, an eſpeciall cauſe of the augmentation of their proſperitie. They had (as elſewhere I haue noted) before the time of Chriſt, long and great warres with the Danes, & eſpecially about the coũtry of *Cimbrica Cherſoneſus*, which the Danes vſurped from them, and albeit

albeit they were not then equall vnto them either in force or fortune, they did nevertheleſſe ſo diſpoſe of their vttermoſt abilitie, that euen by meere valour and maine force of armes they attained vnto their deſired habitation and repoſe. And when it ſo fell out that they had no warres, then was their greateſt exerciſe and delight in hunting.

Our Anceſtors delighted in warre and hunting.

They were ordinarily tall of bodie, verie faire of complexion, free liberall & cheerefull of mind, and in deportment, of a comely and ſeemely carriage. They wore long haire euen vnto their ſhoulders: and it was ordained among them that a man might not cut the haire of his beard, vntill ſuch time as hee had either ſlaine an enemie of his countrie in the field, or at the leaſt taken his armes from him. The men wore coates with ſide skirts all garded or bordered about, and the better ſort had their borders beautified with pearle; the others with ſundrie colours; and ſo in like manner had the women: ſome ſay their apparel was of linnen, but I do not find it generally ſo to haue bin: both men and women did vſe to weare cloakes and their ſhooes piked and bowed with ſharpe points vp before.

Deſcription of our Anceſtors.

They vſed long ſpeares, and alſo holbards. Their ſheildes were ſhort, and hee that hapned to loſe his ſheild in battell was barred and kept from being preſent at the ſacrifices vnto their Idols, and many for the verie ſhame and anguiſh thereof deſtroyed themſelues. The crasbow they had in great vſe and that in warre. Their ſwords were broad and bowing, ſomewhat according to the faſhion of a ſithe, as before in the firſt chapter I haue already ſhewed, they alſo vſed to carrie, hatchets, which they called bills & whereof we

M. *Varmicus.*

Weapons of the old Saxons

we yet retaine the name of bill, but they had ſhort ſteeles, and theſe they could throw very forcibly and right, both at their enemies in warre, and at wilde beaſts in hunting: and they alwayes kept their weapons very faire and cleane. Iohannes Pomarius.

Foure degrees of people they accounted to bee among themſelues; the firſt were **Edel**, that is to ſay noble or gentle: the ſecond were **Fri-leod**, that is, free people, to wit, free borne, and of free parents: the third were **Fri-gelaten**, that is to ſay, letten-free, or manumyſed: and the fourth were **Eagen**, that is, owne, or proper, to wit, bond, and each of theſe ſorts by his ordinary cuſtome did commonly marry in his own degree. But if any, of any the inferior degrees did through his vertues deſerue wel, or by honeſt induſtry attaine vnto riches, enabling himſelfe thereby to aſſiſt the cõmonwealth, he was then aduanced higher. Iohannes Pomarius.

They ſuffered not their lands to deſcend to the eldeſt ſonne onely, but vnto all their male children, and this cuſtome the Saxons that afterward came into Brittaine, did there alſo obſerue; whereof there yet remaineth memory in the prouince of Kent, in the cuſtome now corruptly termed **Gauelkind**, but ſhould be according as antiently it was, **Giue all kind**, which is as much to ſay, as giue each child his part. Cuſtome of Gauelkind.

The children were commonly nurſed by their owne mothers, and it was accounted a great ſhame for a mother to put her child foorth to nurſe, vnleſſe it were vpon ſome neceſſity: they holding it among thẽ for a generall rule, that the child by ſucking a ſtrange nurſe, would rather encline vnto the nature of her, then vnto the nature of the owne father or mother. Mothers the moſt naturall nurſes to their owne children.

If either wife or maid were found in diſhoneſtie, her clothes were cut off round about her, beneath the girdleſtead; and ſhe was whipped and turned out, to be derided of the people. S. *Boniface* an Engliſhman, and Archbiſhop of *Magunce*, in an epiſtle which he wrote vnto *Ethelbald* king of *Mercia* (wherein he reproueth him for his vncleane life) declareth the puniſhment for ſuch offences, to haue beene among the old pagan Saxons, farre more ſeuere then is here ſet downe.

They began their important buſines according to the courſe of the Moone, to wit, with the increaſe and not with the wane. They did count time by the nights wherof we yet retaine our ſaying of ſennight & fortnight, for ſeuen nights and fourteene nights, more vſually yet ſo ſpeaking, then ſaying ſeuen dayes, or fourteene dayes. The ages of their owne liues they alwayes counted by Winters; and the reaſon why they vſed this, ſeemeth to haue bin becauſe they had ouerpaſſed ſo many ſeaſons of cold & ſharp weather. And by Winters they alſo counted their termes of yeares.

Ages counted by Winters.

They vſed to engraue vpon certaine ſquared ſticks about a foot in length, or ſhorter or longer as they pleaſed, the courſes of the Moones of the whole yeare whereby they could alwayes certainly tell when the new Moons, full Moons, and changes ſhould happen, as alſo their feſtiual daies; and ſuch a carued ſtick they called an **Al mon agbt**, that is to ſay, Al-mon heed, to wit, the regard or obſeruation of all the moones, and here hence is deriued the name of **Almanac.**

The ſignification of Almanac.

For the twelue moneths of the yeare they had ſuch names, as the nature of their ſeaſons did apreſt require; for the names which wee now call them by

Our old names of the twelue moneths of the yeare.

by, we haue in after-time borrowed from the French and Latin, they hauing bin vnto our anceſtors wholly vnknowne.

The moneth which we now call *Ianuary*, they called **wolf-monat**, to wit, **wolf-moneth**, becauſe people are wont alwayes in that moneth to bee in more danger to be deuoured of Wolues, then in any ſeaſon elſe of the yeare; for that through the extremitie of cold and ſnow, thoſe rauenous creatures could not find of other beaſts ſufficient to feed vpon. Wolf-moneth

They called *February* **Sprout-kele**, by kele meaning the kele-wurt which we now call the colewurt, the greateſt **pot-wurt** in time long paſt that our anceſtors vſed, and the broth made therewith, was thereof alſo called kele: for before we borrowed from the French the name of *potage*, and the name of *herbe*, the one in our owne language was called **kele**, and the other **wurt**, and as this **kele-wurt** or *potage-hearbe* was the chiefe winter-wurt for the ſuſtenance of the husbandman, ſo was it the firſt hearbe that in this moneth began to yeeld out wholeſome yong ſprouts, & conſequently gaue therunto the name of **Sprout kele**. This herbe was not onely of our old anceſtors held to be very good, both for ſuſtenance and health, but the antient Romãs had alſo ſuch an opinion thereof, that during the 600. yeares that *Rome* was without Phiſitians, the people vſed to plant great ſtore of theſe wurts, which they accounted both meat and medicine: for as they did eat the wurt for ſuſtenance, ſo did they drinke the water wherein it was boyled, as a thing ſoueraigne in all kinds of ſickneſſes. Sprout-kele. Februarie is yet in the Netherlands called Spruckel. Dioſcorides.

The moneth of *March* they called **Lenct-monat**.

Length-moneth. that is, according to our now orthography, **Length-moneth**, becauſe the dayes did then firſt begin in length to exceed the nights. And this moneth being by our anceſtors ſo called when they receiued Chriſtianity, and conſequently therewith the ancient Chriſtian cuſtome of faſting, they called this chiefe ſeaſon of faſting, the faſt of **Lenct**, becauſe of the **Lenct-monat**, whereon the moſt part of the time of this faſting alwayes fell, and hereof it cometh that we now cal it Lent, it being rather the faſt of Lent, thogh the former name of **Lenct monat** be long ſince loſt, and the name of *March*, borrowed in ſtead thereof.

Oſter moneth. They called *April* by the name of **Oſter monat**, ſome thinke of a Goddeſſe called *Goſter*, whereof I ſee no great reaſon, for if it tooke appellation of ſuch a Goddeſſe (a ſuppoſed cauſer of the Eaſterly winds) it ſeemeth to haue been ſomwhat by ſome miſwritten, and ſhould rightly be *Oſter* and not *Goſter*. The winds indeed by ancient obſeruation, were found in this moneth moſt commonly to blow from the Eaſt, and Eaſt in the Teutonicke is Oſt, and **Oſt-end**, which rightly in Engliſh is *Eaſt-end*, hath that name for the Eaſterne ſituation thereof, as to the ſhips it appeareth which through the narrow ſeas doe come from the Weſt. So as our name of the feaſt of **Eaſter**, may be aſmuch to ſay as the feaſt of **Oſter**, being yet at this preſent in *Saxonie* called **Oſtern**, which cometh of *Oſtermonat*, their and our old name of *April*.

Trimilki. The pleaſant moneth of *May*, they termed by the name of **Trimilki**, becauſe in that moneth they began to milke their kine three times in the day.

Weid-moneth. Vnto *June* they gaue the name of **Weyd-monat**, becauſe

becauſe their beaſts did then weyd in the meddowes that is to ſay goe to feed there, and hereof a medow is alſo in the Tutonicke called a weyd, and of **weyd** we yet retaine our word **wade**, which we vnderſtand of going through watrie places, ſuch as medowes are wont to be.

Iuly was of them called **Heu-monat** or **Hey-monat**, that is to ſay Hey-moneth, becauſe therein they vſuall mowed, and made their hey-harueſt. Hey-moneth.

Auguſt they called **Arn-monat** (more rightly **barn-moneth**) intending thereby the then filling of their barnes with corne. Arn-moneth or rather Barn-moneth.

Septēber they called **Gerſt-monat**, for that **barley** which that moneth commonly yeelded, was antiently called **Gerſt**, the name of barley being giuen vnto it by reaſon of the drinke therewith made, called beere, and from beerlegh it come to be berlegh, and from berlegh to barley. So in like manner beereheym to wit the ouerdecking or couering of beere came to be called berham and afterward barme, hauing ſince gotten I wot not how many names beſids. Gerſt-moneth.

This excellent & healthſome liquor, **beere**, antiently alſo called **Ael**, as of the Danes it yet is (beere and ale being in effect all one) was firſt of the Germans inuented and brought in vſe.

Octōber had the name of **wyn-monat**, and albeit they had not antienly wines made in *Germanie*, yet in this ſeaſon had they them from diuers countries adioyning. Win-moneth.

Nouember they termed **wint-monat**, to wit wind-moneth, whereby wee may ſee that our anceſtors were in this ſeaſon of the yeare made acquainted Winde-moneth.

with blustring *Boreas*, and it was the antient custome for Ship-men then to shrowd themselues at home, and to giue ouer sea-faring (notwithstanding the littlenesse of their then vsed voyages) vntill blustring *March* had bidden them well to fare.

Winter-moneth.

December had his due appellation giuen him in the name of **winter-monat**, to wit, **winter-moneth**, but after the Saxons receiued Christianity, they the deuotion to the birth-time of Christ, termed it by the name of **Heligh monat**, that is to say holy-moneth.

Some of the Germans in their seuerall Prouinces did somewhat varie from the others, in some of these moneths appellations; and our ancestors came in time to leaue these their old significant names, and to take and imitate from the French, as is aforesaid, the names by vs now vsed.

Ancient gouernment of Saxonie.

Ioannes Pomarius. Chro. Sax.

For the generall gouernment of the countrie, they ordained twelue Noble men, chosen from among others for their worthinesse and sufficiencie. These in the time of peace rode their seuerall circuits, to see iustice and good customes obserued, and they often of course, at appointed times met all together, to consult and giue order in publike affaires; but euer in time of warre one of these twelue was chosen to be King; and so to remaine so long onely as the war lasted; and that being ended; his name and dignitie of King also ceased; and he became as before: and this custome continued among them vntill the time of their warres with the Emperor *Charles* the *Great*, at which time *Wittekind* one of the twelue as a foresaid a Nobleman of *Angria* in *Westphalia*, bore ouer the rest the name and authoritie of King, and hee being afterward

Carolus magnus.

afterward by meames of the ſaid Emperor conuerted to the faith of Chriſt, had by him his mutable title of King, turned into the induring title and honour of Duke, and the eleuen others, were in like manner by the ſaid Emperour aduanced to the honourable titles of Earles and Lords, with Eſtabliſhment for the continuall remaining of theſe titles and dignities vnto them and their heires: of whoſe deſcents are ſince iſſued, the greateſt Princes at this preſent in *Germanie*. And although it bee here ſome little digreſſion yet can I not omit, to note vnto the Reader by the way, that about 120. yeares after the Emperiall rule had remained in the poſteritie of the aforeſaid Emperour *Charles the Great*. The Emperiall crowne and dignitie came by election vnto a Saxon Prince, who was the brothers ſonnes ſonne of this *wittekindus*, here before named, and for the great pleaſure hee tooke in his youth in birding, was ſurnamed *Henricus Auceps*, that is, *Henry* the Fowler. He was a verie notable Prince, he firſt inſtituted the honorable exerciſe of iuſts and turnaments in *Saxonie*, and gaue ſhields of armes to ſundrie families.

King Wittekind made a Duke.

Henricus Auceps.

Pomarius Chro. Sax.

They had among them foure ſorts of **Ordeal**, which ſome in Latine haue termed *Ordalium*. **Or**, is here vnderſtood for due or right, **deal**, for part, as yet we vſe it, ſo as **Ordeal**, is as much to ſay as due-part and at this preſent it is a word generally vſed in *Germanie* and the *Netherlands*, in ſtead of dome or iudgement. Theſe ſorts of **Ordeal**, they vſed in doubtfull caſes when cleere and manifeſt proofes wanted, to trie and find out whether the accuſed were guiltie, or guiltleſſe.

Foure ſorts of Ordeal.

Speculum Saxon. lib. 1.

Æneus Siluius. B. Renanus. Chro. Saxon. Iohannes Pomarius. Cornelius Kilanius and others.

The first was by **kamp-fight**, which in Latine is termed *Duellum*, and in French *Combat*.

The second was, by Iron made red hot.

The third was, by hot water.

And the fourth, by cold water.

Kamp-fight otherwise written Camp-fight.

For the triall by **kamp-fight**, the accuser was with the perill of his owne bodie to proone the accused guilty, and by offring him his gloue to challenge him to this triall; which the other must either accept of, or else acknowledge himselfe culpable of the crime whereof hee was accused. If it were a crime deseruing death, then was the **Camp-fight** for life and death, & either on horsbacke or on foot. If the offence deserued prisonment and not death, then was the **Camp-fight** accõplished when the one, had subdued the other, by making him to yeeld, or vnable to defend himselfe, & so be taken prisoner The accused had the libertie to chuse another in his steed but the accuser must performe it in his owne person, and with equalitie of weapons. No women were admitted to behold it, nor no men children vnder the age of thirteene yeares. The priests and people that were spectators did silently pray that the victorie might fall vnto the guiltlesse, and if the fight were for life or death, a beer stood readie to carrie away the dead body of him that should be slaine. None of the people might crie, scricke out, make any noyse, or giue any signe whatsoeuer; and hereunto at *Hall* in *Sweuia*, (a place appointed for **camp-fight**) was so great regard taken, that the executioner stood beside the Iudges, readie with an axe; to cut off the right hand and left foot of the partie so offending.

Munsterus libro tertio.

He

He that (being wounded) did yeeld himselfe, was at the mercie of the other to bee killed or to bee let liue. If he were slaine, then was he carried away and honorably buried; and he that slue him reputed more honourable then before: but if being ouercome he were left a liue; then was hee by sentence of the iudges, declared vtterly void of all honest reputation: and neuer to ride on horse-backe, nor to carrie armes.

The triall by red hot iron, called **Fire-ordeal**, was vsed vpon accusations without manifest proofe (though not without suspitiõ that the accused might bee faultie) and the partie accused and denying the delict, was adiudged to take red hot iron and to hold it in his bare hand, which after many prayers and inuocations that the truth might be manifested, hee must aduenture to doe, or yeeld himselfe guiltie; and so receiue the punishment that the law according to the offence committed, should award him. Fire-ordeal. *Vide Ioh. Auent. Annal. Boiarum. libro. 4.*

Some were adiudged to goe blindfolded with their bare feet ouer certaine plough shares, which were made red hot, and laid a little distance one before another: & if the party either in passing through them, did chance not to tread vpon them, or treading vpon them receiued no harme, then by the Iudge he was declared innocent. And this kinde of triall was also practised in England, vpon *Emma* the mother of King *Edward* the Confessor, who was accused of dishonestie of her bodie with *Alwine* Bishop of Winchester, and being led blindfolded vnto the place where the glowing hot irons were laid, went forward with her bare feet, and so passed ouer them; and being past them all, and not knowing whether she were Trial of Queen *Emma*.

paſt them or not, ſaid, *O good Lord, when ſhall I come to the place of my purgation.* And hauing her eyes vncouered, and ſeeing her ſelfe to haue paſſed them, ſhe kneeled downe and gaue thankes to God: for manifeſting her innocencie by her preſeruation from being hurt. A much like triall vnto this is recorded of *Kunigund*, wife vnto the Emperor *Henry* the ſecond, who being falſely accuſed of adultrie, to ſhew her innocencie, did in a great and honourable aſſembly, take ſeauen glowing Irons one after another in her bare hands, and had thereby no harme.

Triall of the Empreſſe *Kunigund.*

Hot water-Ordeal.

The triall called **hot-water-Ordeal**, was in caſes of accuſation as is aforeſaid, of glowing iron, the partie accuſed and alſo ſuſpected being appointed by the iudge, to put his armes vp to the elbowes in ſeething hot water, which after ſundrie prayers and inuocations he did, and was by the effect that followed, iudged faultie or faultleſſe.

Cold water Ordeal.

Cold-water-Ordeal was the triall which was ordinarily vſed for the common ſort of people, who hauing a cord tied about them vnder their armes, were caſt into ſome riuer, and if they ſunke downe vnto the bottome thereof vntill they were drawne vp, which was within a verie ſhort limited ſpace, then were they held guiltles: but ſuch as did remaine vpon the water, were held culpable, being (as they ſaid) of the water reiected and kept vp. And to this day in ſome places of *Germanie*, and alſo in the *Netherlands*, this kind of triall is vſed for ſuch as are accuſed to bee Witches, who being caſt into the water with a cord faſtened vnto them, are ſaid if they bee Witches in deed, to fleet vpon the ſame,

Triall vſed for Witches.

and

and in no wiſe to be able to ſinke into it.

Theſe aforeſaid kinds of **Ordeals**, the Saxons long after their Chriſtianitie continued, and in ſome of them the prieſts which were preſent vſed ſome exorciſmes, and ſundrie ceremonies, vſing alſo in all of them moſt earneſt inuocation vnto God, as vnto the moſt iuſt iudge, that it would pleaſe him by ſuch way of triall to make the truth apparant, that the innocent might be preſerued from hurt, and the vniuſt iuſtly puniſhed. But ſeeing theſe terrible kinds of trials had their beginnings in Paganiſme, and were not thought fit to be continued among Chriſtians, at the laſt by a decree of *Pope Stephen* the ſecond, they were vtterly aboliſhed.

Ordeals aboliſhed by Pope Stephen.

But now to returne againe, to the more antient ſtate of our Saxon anceſtors, to wit, before their Chriſtianitie, where of I here intended to ſpeake: true it is, that they liued according to the law of nature and reaſon, wanting nothing but the knowledge of the true God, for they adored Idols, and vnto them offered ſacrifices, yea they worſhipped planets, woods, and trees, and tooke great regard when they went to battell, vnto the neyghings and cries of their horſes, as alſo vnto the flight and noyſes of birds, thinking them preſages or fore-tellings of their good or euill fortune, and vnto this augurie of fowles, the Germanes more then all other Nations were generally addicted: and as *Ioſephus* writeth, a Germane ſouldier preſaged vnto *Herod Agrippa*, by an Owle which he ſaw ouer his head, that hee ſhould bee a King. They alſo vſed to preſage by certaine lots made of little ſticks, cut from fruite-bearing trees, ſquared

Idolatry of the old Pagan Saxons.

& carued with characters or marks vpon them, which their Pagan priests after inuocations vnto their Gods, did cast at aduenture vpon a white spread-forth garment, and according to the falling of these lots, that is, by the charactred sides lying vpward or downward they foretold their fortune.

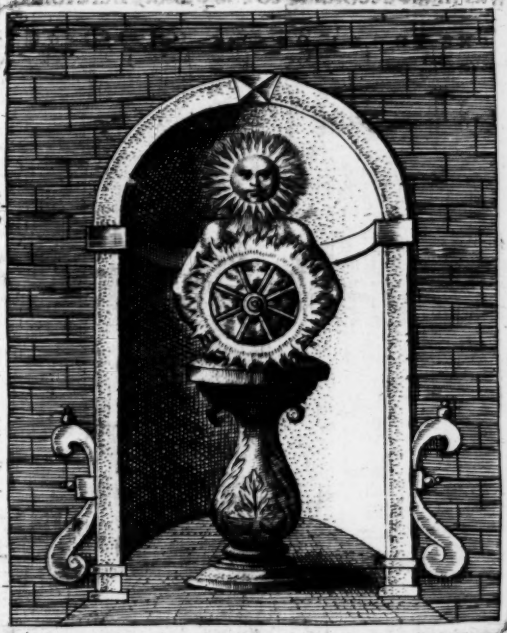
As touching the Idols which our Saxon ancestors adored, they were diuerse, and those not such as the Pagan Romans were wont to adore; but Idols of their owne, as the Romans had theirs. For with the Idols onely proper to the Romans, they were vnacquainted before the comming of the Romanes into *Germanie*, albeit some Authors haue interpreted some of their Idols to haue beene such, as among the Romans were called by other names, whereof I shall take occasion to speake more anon. Of these though they had many yet seuen among the rest they especially appropriated vnto the seuen dayes of the weeke, which according to their course and properties I will here, to satisfie the curious Reader, describe, both in portraiture and otherwise.

First then, vnto the day dedicated vnto the especiall adoration of the Idoll of the **Sun**, they gaue the name of **Sunday**, as much to say as the **Sunne day**, or the day of the **Sun**. This Idoll was placed in a Temple, and there adored and sacrificed vnto, for that they beleeued that the **Sun** in the firmament did with or in this Idoll correspond and cooperate. The manner and forme whereof, was according vnto this ensuing picture.

Name of Sunday whence it commeth.

THE

The Idoll of the Sun.



It was made as here appeareth, like halfe a naked man ſet vpon a pillar, his face as it were, brightened with gleames of fire, and holding with both his armes ſtretched out, a burning wheele before his breaſt: the wheele being to ſignifie the courſe which he runneth round about the world; and the fierie gleames and brightneſſe, the light and heat wherwith he warmeth and comforteth the things that liue and grow.

The next according to the courſe of the dayes of the week, was the Idol of the Moone, wherof we yet

Name of Munday whence it commeth.

retaine the name of Monday, inſtead of Moõday, & it was made according to the picture here following.

THE IDOLL OF THE MOONE.

The forme of this Idoll ſeemeth very ſtrange and ridiculous, for being made for a woman ſhee hath a ſhort coat like a man: but more ſtrange it is to ſee her hood with ſuch two long eares. The holding of a Moone before her breaſt may ſeeme to haue beene to expreſſe what ſhe is, but the reaſon of her chapron with long eares, as alſo of her ſhort coat and pyked ſhooes, I do not find.

The

The next vnto the Idols of the two most apparant Planets was the Idoll of Tuysco the most antient and peculiar god of all the Germans, here described in his garment of a skinne, according to the most antient manner of the Germans cloathing.

The Idoll TUYSCO.

Of this Tuisco, the first and chiefest man of name among the Germans, and after whom they doe call themselues Tuytshe, that is, duytshes or duytsh-people, I haue alreadie spoken in the first Chapter: as also shewed, how the day which yet among vs retaineth

The name of tuisday whēce it commeth.

the name of Tuisday, was especially dedicate d vnto the adoration and seruice of this Idoll.

The next was the Idol Woden, who as by his picture here set downe appeareth was made armed, and among our Saxon ancestors esteemed and honoured for their god of Battell, according as the Romans reputed and honoured their god *Mars*.

THE IDOLL WODEN.

He was while sometime hee liued amongst them, a most valiant and victo rious Prince & captaine, and his Idoll was after his death honored prayed and sacrificed

crificed vnto, that by his aide and furtherance they might obtaine victorie ouer their enemies: which when they had obtained, they sacrificed vnto him such prisoners as in battell they had taken. The name **woden** signifieth fiers or furious, and in like sence we yet retaine it, saying when one is in a great rage that hee is **wood**, or taketh on as if he were **wood**. And after this Idoll we doe yet call that day of the weeke **wedensday**, in steed of **wodensday** vpon which he was chiefely honoured. *Venerable Bede* nameth one **woden**, to haue beene the great Grandfather of **Hingistus**, that first came with the Saxons into *Brittaine*, but this seemeth to hane beene another Prince of the same name; and not he whose Idoll is here spoken of, who in much likelihood was long before, the great Grandfather of **Hingistus**.

Name of wedensday whence it commeth.

The next in order is as aforesaid was the Idol **Thor**, who was not onely serued and sacrificed vnto of the antient Pagan-Saxons, but of all the Tutonicke people of the septentrionall Regions, yea, euen of the people that dwelt beyond *Thule* or **Island**, for in *Greeneland* was he knowen and adored; in memorie whereof a promontorie or high point of land lying out into the sea, as also a riuer which falleth into the sea at the said promontorie, doth yet beare his name; and the manner how he was made, his picture here doth declare.

THE IDOLL THOR.

Description of the great Idoll Thor.

This great reputed God, being of more eſtimation then many of the reſt of like ſort, though of as little worth as any of the meaneſt of that rabble; was maieſtically placed in a verie large and ſpacious hall, and there ſet, as if he had repoſed himſelfe vpon a couered bed.

On his head he wore a crowne of gold, and round in compaſſe aboue and about the ſame, were ſet or fixed, twelue bright burniſhed golden ſtarres. And in his right hand he held a Kingly Scepter.

He

He was of the seduced Pagans beleeued to bee of most maruelous power and might, yea and that there were no people through-out the whole world, that were not subiected vnto him; and did not owe him diuine honour and seruice.

That there was no puissance comparable to his: his domination of all others most fartheſt extending it selfe, both in heauen and earth.

That in the aire hee gouerned the winds and the cloudes; and being displeased did cause lightning, thunder, and tempests, with excessiue raine, haile, and all ill weather. But being well pleased, by the adoration sacrifice and seruice of his suppliants, he then bestowed vpon them most faire and seasonable weather: and caused corne aboundantly to grow: as also all sorts of fruites, &c. and kept away from them the plague, and all other euill and infectious diseases.

Of the weekly day which was dedicated vnto his peculiar seruice, we yet retaine the name of **Thurſ-day**, the which the Danes and the Swedians doe yet call **Thorſ-day**, In the *Netherlands*, it is called **Dunderſ-dagh**, which being written according to our English orthographie, is **Thunderſ-day**, whereby it may appeare that they antiently therein intended, the day of the god of **Thunder**; and in some of our old Saxon bookes I find it to haue beene written **Thunreſ-deag**. So as it seemeth that the name of **Thor**: or **Thur** was abreuiated of **Thunre**, which we now write **Thunder**.

Name of Thurſ-day, whence it commeth.

The next following in rancke and reputation, was the Goddeſſe **Friga**, who was made according as this picture here doth demonſtrate.

THE IDOLL **FRIGA.**

This Idoll repreſented both ſexes, as well man as woman, and as an *Hermophrodite* is ſaid to haue had both the members of a man, and the members of a woman, In her right hand ſhe held a drawne ſword, and in her left a bow; ſignifying thereby that women as well as men ſhould in time of neede be readie to fight

fight. Some honoured her for a God and some for a Goddesse, but she was ordinarily taken rather for a Goddesse then a God, and was reputed the giuer of peace and plenty, as also the causer and maker of loue and amitie, and of the day of her especiall adoration we yet retaine the name of Friday, and as in the order of the dayes of the week **Thursday** commeth betweene Wednesday and Friday, so (as *Olaus magnus* noteth) in the septentrionall regions, where they made the Idoll **Thor** sitting or lying in a great hall vpon a couered bed, they also placed on the one side of him the Idoll **woden**, and on the other side the Idoll **Friga**. Some do call her frea and not friga, and say she was the wife of Woden, but she was called **Friga**, and her day our Saxon ancestors called **frigedeag**, from whence our name now of Friday in deed commeth, *Saxo Gramaticus* saith, that the people which by reason of the great famine in the time of *Snio* king of *Denmarke* (whereof I haue before made mention) were constrained by lot to go seeke them new habitation, were by the Goddesse **Friga** commanded to call themselues Longobards, which is an opinion by *Crantzius* and others reiected as fabulous, and for no lesse I esteeme it.

Olaus magnus.

Name of Friday whence it commeth.

Saxo Gramaticus.

Albertus Crantzius.

The last to make vp here the number of seuen, was the Idoll **Seater**, fondly of some supposed to be *Saturnus*, for hee was otherwise called **Crodo**, this goodly God stood to bee adored in such manner as here his picture doth shew him.

THE IDOLL SEATER.

Description of the Idol Seater Iohannes Pomarius.

First on a pillar was placed a pearch, on the sharpe prickled backe whereof stood this Idoll. He was leane of visage, hauing long haire and a long beard: and was bare-headed and bare-footed. In his left hand he held vp a wheele; and in his right he carried a paile of water, wherein were flowers and fruites. His long coate was girded vnto him with a towell of white linnen. His standing on the sharpe finnes of this fish, was to signifie that the Saxons for their seruing him, should passe stedfastly & without harme in dangerous and

and difficult places. By the wheele was betokened the knit vnitie and conioyned concord of the Saxons, and their concurring together in the running one course. By the girdle which with the wind streamed from him, was signified the Saxons freedome. By the paile with flowers and fruites was declared, that with kindly raine hee would nourish the earth, to bring foorth such fruites and flowers. And the day vnto which we yet giue the name of **Sater-day**, did first receiue by being vnto him celebrated, the same appellation.

Name of Saterday whence it commeth.

The Saxons had besides these the Idoll **Ermensewl** in great reputation, his name of **Ermensewl** or **Ermesewl**, being as much to say, as the pillar or stay of the poore. This God (or more truly diuell) was made armed, stãding among flowers. In his right hand he held a staffe hauing at it a banner wherin was painted a red rose In his other hand he held a paire of ballance, and vpon his head was placed a cocke. On his brest was carued a bear, and before his middle was fixed a scutcheon, in chiefe wherof was also a paire of ballance, in face a lion, and in point a rose: and this Idoll the Francks and the other Germans aswel as the Saxons did also serue & adore. And whereas *Tacitus* saith, that of all the Gods the Germanes especially honored *Mercurie*, and vpon certaine dayes offered men vnto him in sacrifice, this Idoll **Ermensewl** is of diuers taken to be the same that the Romans interpreted for *Mercurie*, though some others haue interpreted him for *Mars*, and **wooden** with lesse reason for *Mercury*; for that he was held of the Saxons for their God of warre, as *Mercurie* among the Romanes

The description of Ermensewl

Tacitus in descr. Germ.

neuer was. And in all likelihood of truth, the Romans for ſome propertie which the Germanes aſcribed to their Idols, might well for the like propertie aſcribed by them vnto theirs, take them to bee the very ſame Idols, albeit they were of the Germanes called by other names, and made in other manner. And ſo in like ſort hath **Thor** beene of ſome interpreted for *Iupiter*, for that among his other maruels hee made and cauſed thunder, and was chiefly honoured vpon the ſame day whereon the Romanes honoured their *Iupiter*. **Friga** is alſo interpreted for *Venus*, becauſe among other her qualities ſhee was a furtherer of friendſhip, and that on the very day of her chiefe celebration the Romans chiefly honored their amiable *Venus*. **Seater** alias **Crodo** was alſo miſtaken for *Saturnus*, not in regard of any ſaturnicall qualitie, but becauſe his name ſounded ſomewhat neere it, and his feſtiuall day fell iump with that of *Saturne*. But I can find no reaſon to thinke that any of theſe were in deed intended for ſuch, before it pleaſed the Romanes to interpret them ſo, and perhaps ſome of the Germanes for their Idols more honour, were afterward content to allow it ſo.

Reaſons of the Romanes miſtaking of the Idols of the Germanes.

They adored alſo the Idoll **Flynt**, who had that name for his being ſet vpon a great flint ſtone. This Idoll was made like the Image of death and naked ſaue onely a ſheet about him. In his right hand hee held a torch, or as they terme it, a fire-blaſe. On his head a lion reſted his two fore-feet, ſtanding with the one of his hinder feet vpon his left ſhoulder, and with the other in his hand; which to ſupport, he lifted vp as high as his ſhoulder.

The deſcriptiõ of Flint.

They

They had alſo, **Helmſteed**, **Pzono**, **Fidegaſt**, **Siwe**, and many others, which would be to long and to worthleſſe, here to be deſcribed. And ſuch was their great blindneſſe in this groſſe Paganiſme, that they not onely with all diuine honour adored theſe Idols, but euen ſacrificed humane creatures vnto them, both in *Germanie* and in the adioyning ſeptentrional Regions. Yea King **Herald** of *Norway* of that name the firſt, did not let to ſacrifice two of his owne ſonnes vnto his Idols, to the end that he might obtain of them ſuch a tempeſt at ſea, as ſhould breake and diſperſe the Armado which from **Herald** king of *Denmarke*, and the ſixt of the ſame name, was prepared to come againſt him, the which according to his deſire, by the deuils power (whoſe inſtruments the Idols were) hee obtained. Theſe Idols before named, with other the like, the Pagan-Saxons brought with them at ſuch time as they came into Britaine, & there erected and honoured them, and eſpecially their Idol **woden**, as by ſundrie places where in great liklihood he was adored, and which doe yet in England of him retaine their appellation it may appeare. As at **wodneſbozough** in Kent, **wodneſfield** in *Staffordſhire*, **wodneſbeozgh** or **wans-ditch** in *Wilſhire*, &c.

Cranzius Not. Hiſt. lib. 3. cap. 3.

Horoible Idolatrie of Herald King of Norway.

Theſe Idols and falſe gods, were afterward in our countrie deſtroyed by *Ethelbert* King of *Kent*, the firſt Chriſtian Engliſh-Saxon King that euer was, and by the other Engliſh-Saxon Kings in their ſeuerall kingdomes, at ſuch time as it pleaſed God to illuminate them with the glorious brightnes of Chriſtianitie. And in *Saxonie* it ſelfe they were ouerthrowne by the moſt Chriſtian Emperor *Charles the Great*.

Being not yet come to the comming of our anceſters into *Brittaine*, I haue hitherto ſpoken as I yet intend to ſpeake (except obiterly) of the time of their being in *Germany*, where albeit their name of Saxons in the beginning was not very great, all beginnings being alwayes little; ſo am I now to ſhew what reputation and greatneſſe it afterward grew vnto euen in *Germanie* it ſelfe: for in the time of S. *Hierome* which was about 400. yeares after Chriſt, of all the ſorts of people of *Germany*, three only were the moſt famous, and thoſe were the Saxons, the Franckes, and the Sueuians; ſo as the Saxons were not onely now growne to be one of the three moſt renowned of all the others, but the firſt alſo in account of thoſe three. For ſome good number of them hauing come out of *Holſatia* ouer the riuer of *Albis*, where now is the biſhopricke of *Bream*, increaſed their Southward bounds euen vnto the *Hircinian foreſt*, ſo poſſeſſing the antient habitation of the Sueui, and compriſing Weſtward all *Weſtphalia*, and the countries lying all along the ſea: inſomuch as ſaith *Henry* of *Erfurd*, *Salonland* ſtretched from the riuer *Albis* vnto the *Rhene*, the bounds of no one people of all *Germanie* extending any way ſo farre. Yea both the Friſians and Battauians that remained within their domination (beeing alſo Germanes) came to bee reputed and called by the name of Saxons, whereof theſe old Teutonicke verſes, doe giue verie cleare proofe.

Henricus Erfordenſis.

Syt deg ſeker en gewis
Be of this ſiker and ywis,
aſſured certaine

Dat

Dat die Graefschap van Holland is,
That the Greueship of Holland is,
Earldome
Een stuc van Vrieslant ghenomen.
A peece of Friesland taken-of,
The same author after other verses, saith thus.

Oude boeken hoorde ic gewagen,
Oid bookes heard I to mention
Dat al het lant beneden Nimegen,
That all the land beneath Newmegen,
Wylen neder Sassen hiet.
Whilom nether Saxon hight.

Then goeth hee on, and telleth how the riuer of *Sceld*, (which in passing downe along by *Antwerpe*, diuideth *Brabant* from *Flanders*, and in *Sealand* entreth into the sea) was the Westerne limit of the *Saxon countrey*. So as accounting now from the East side of *Holsatia*, which confineth on the *Baltish sea*, vnto this aforesaid riuer of *Sceld*, *Saxonland* or the countrey of the Saxons; contained in length more then three hundred English miles.

The same old Teutonicke author addeth further.

Die neder Sassen hieten nu Vriesen.
That is,
The nether Saxons are hight now Friesians.
are called.

Whereby it may appeare that the Friesians hauing among themselues reserued the memorie of their former appellation, did afterward come againe to be of others also so called.

Thus increased the Saxon their bounds, much farther (as before is noted) then any other people of *Germanie*, and so might well doe, they beeing accounted

Zosimus. counted as *Zosimus* witnesseth, the strongest and valiantest sort of all the Germans, and whose great valour as *Marcellinus* saith; was exceedingly feared of the Romans: and they were not onely most great and famous for their valour land, but as *Sidonius* describeth them, they were very valiant sea-men, and sore dreaded of all the other nations that inhabited the maritime costs of this Ocean. Some German Authors are of opinion that the countrie of *Alsatia*, whereof *Strasbourg* was sometime accounted the principall Citie, tooke that name of certaine troopes of Saxons, who went thither and there made their habitations, and were for their nobleneſſe and valour called **Edel-saxons**, that is, Noble-saxons, and the countrie after them by abridgement of the name, came in the Tutonicke tongue of **Edelsas** to bee called **Elsas** and in Latine to be termed *Alsatia*.

Marcellinus.

Sidonius.

Io. Pomarius and others.

Moreouer. The Emperor *Charles the Great*, comming afterward to haue great and troubleſome warres with the Saxons; who firſt by all meanes hee ſought to bring vnto the Chriſtian faith, and after to reduce againe when hauing receiued it, they fell backe to Idolatrie; did in fine tranſport great troopes of them into other Regions; as many thouſands with their wiues and children into *Flanders*, and a great number alſo into *Tranſiluania*; where their poſteritie yet remaineth. And albeit by reaſon of their habitation there for ſo many ages, they are accounted Tranſiluanians; yet do they keepe there Saxon language ſtill, and are of the other Tranſiluanians that ſpeake the Hungarian tongue, euen vnto this day called by the name of Saxons.

And

And now hath one digreſſion drawne on another, for being by reaſon of ſpeaking of theſe Saxons of *Tranſiluania*, put in mind of a moſt true and marnelous ſtrange accident that hapned in *Saxonie* not manie ages paſt, I cannot omit for the ſtrangeneſſe thereof briefely here by the way to ſet it downe. There came into the towne of *Hamel* in the countrie of *Brunſwicke* an old kind of companion, who for the fantaſticall coate which he wore being wrought with ſundrie colours, was called the pide Piper; for a Piper he was, beſides his other qualities. This fellow forſooth offered the townſe-men for a certaine ſomme of money to rid the towne of all the rats that were in it (for at that time the Burgers were with that vermine greatly annoyed). The accord in fine being made; the pide Piper with a ſhrill pipe went piping through the ſtreets, and forthwith the rats came all running out of the houſes in great numbers after him; all which hee led into the riuer of *Weaſer* and therein drowned them. This done, and no one rat more perceiued to bee leſt in the towne; he afterward came to demand his reward according to his bargaine, but being told that the bargain was not made with him in good earneſt, to wit, with an opinion that euer he could bee able to doe ſuch a feat: they cared not what they accorded vnto, when they imagined it could neuer bee deſerued, and ſo neuer to be demanded: but neuertheleſſe ſeeing he had done ſuch an vnlikely thing indeed, they were content to giue him a good reward; and ſo offered him farre leſſe then he lookt for; but hee therewith diſcontented, ſaid he would haue his full recompence

The pide Piper

according to his bargain, but they vtterly denying to giue it him, he threatened them with reuenge; they bade him doe his worſt, whereupon he betakes him againe to his pipe, and going through the ſtreets as before, was followed of a number of boyes out at one of the gates of the Citie, and comming to a little hill, there opened in the ſide thereof a wid hole, into the which himſelfe & all the children being in number one hundreth and thirtie, did enter; and being entred, the hill cloſed vp againe, and became as before. A boy that being lame and came ſomewhat lagging behind the reſt, ſeeing this that hapned, returned preſently backe and told what he had ſeene, foorthwith began great lamentation among the Parents for their children, and men were ſent out withall diligence, both by land and by water to inquire if ought could be heard of them, but with all the enquirie they could poſſibly vſe, nothing more then is a foreſaid could of them be vnderſtood. In memorie whereof it was then ordained, that from thence-foorth no Drumme, Pipe or other inſtrument, ſhould be ſounded in the ſtreet leading to the gate through which they paſſed; nor no Oſterie to be there holden. And it was alſo eſtabliſhed, that from that time forward in all publike writings that ſhould bee made in that towne, after the date therein ſet downe of the yeare of our Lord, the date of the yeare of the going foorth of their children ſhould bee added, the which they haue accordingly euer ſince continued. And this great wonder hapned on the 22. day of Iuly in the yeare of our Lord, 1376.

Wonderfull trauſporting away of 130. children.

The occaſion now why this matter came vnto my

my remembrance in ſpeaking of *Tranſiluania*, was, for that ſome do report that there are diuers found among the Saxons in *Tranſiluania* that haue like ſurnames vnto diuers of the Burgers of *Hamel*, and will therby ſeeme to inferre, that this Iugler or pide Piper, might by negromancy haue trãſported them thither, but this carrieth litle appearance of truth; becauſe it would haue beene almoſt as great a wonder vnto the Saxon of *Tranſiluania* to haue had ſo many ſtrange children brought among them, they knew not how, as it was to thoſe of *Hamel* to loſe them: and they could not but haue kept memorie of ſo ſtrange a thing, if indeed any ſuch thing had there hapned.

And hauing now ſhewed the great inlargement of the Saxon Teritories, as alſo the tranſporting of Saxons into other further parts, it reſteth now to ſpeake of their croſſing the ſeas and comming into Brittaine, which more particularly concerneth Engliſh men, but becauſe I would before I bring them into Brittaine firſt ſpeake ſomewhat of that countrie, I do meane yet to leaue them a while longer in the continent, and in the next enſuing Chapter to ſpeake of the *Britiſh* Ile, meaning in the next after that, to returne againe into *Saxonie*, and to bring thence the anceſters of Engliſh men into the aforenamed *Brittaine*.

OF THE ILE OF *ALBION*, AFTERWARD CALLED *BRITAINE*, AND NOW *England*, *Scotland*, and *Wales*. And how it is shewed to haue beene continent or firme land with *Gallia*, now named *France*, since the flood of *Noah*.

The fourth Chapter.

BEING here, as it were by way of digression, to speake of *Albion*, the most famous and best Ile of all *Europe*, and the greatest also except *Groonland* (which in *Europe* is to be comprised) I doe not meane to stand long in discussing, what and who were the first and most antient inhabitants thereof, chusing rather to referre the curious Reader for his further satisfaction therein, vnto other Authors. And albeit it may vnto some seeme vncertaine, that the first and most antient name was after *Samothes* called *Samothea*, because our antient writers seeme not much acquainted therewith, yet hauing at the first beene continent or firme land with *Gallia*, as in this Chapter I purpose to demonstrate; then surely was it peopled so soone in effect as *Gallia* was, and in all likelyhood with the selfe people.

That it had the name of *Albion*, is more knowne then that it was first of all called *Samothea*, and yet from whence it tooke the same appellation seemeth very vncertaine, but much vnlikely it is that it should be

be deriued either from the *Greeke* or from the *Latine*; theſe languages in ſuch long time paſt hauing in all probabilitie been altogether vnknowne to this countries inhabitants: and we may well beleeue that they would neuer go ſo farre as to borrow a name for their countrie out of *Italie* or *Greece*. And it is further to bee noted, that thoſe which will fetch the name from the Greek, will haue it *Olbion* and not *Albion*, becauſe they find in the Greeke a ſignification for *Olbion*, to wit, *Happie*, and thoſe on the other ſide that bring it from the Latine', will haue it come *ab albis rupibus*, that is, of the white rocks or clifs, (by like about *Douer*) and this verie difference in theſe deriuations and from different languages, may well ſhew them to be no other then the verie dreames of their Gramarian inuenters. But ſeeing the reaſon of this name ſeemeth ſo vncertaine that it may go by coniecture, then may it with more likelihood be coniectured to haue been taken from ſome King or principall Gouernour (or as ſome will haue it, of *Albion* the ſonne of *Neptune* ſaid to haue beene King thereof) ſeeing the appellations of diuers countries haue growne vpon like reaſon: and as for that which is fabuled of *Albina* one of the daughters of *Diocleſian*, it is ſo fooliſh that it is ſcarſe worth recitall.

The name of *Britaine* in all likelihood it had from King *Brute*, after whom his people in like manner had the name of Britans, and yet is it ſtrange to conſider what a contention there alſo is about this name. Some from the name of *Brute* by turning y into v will haue it to be *Brutain*, others altogether reiecting *Brute*, will haue it notwithſtanding *Britannia*; but

Contention about the name of Britaine.

trauell as farre as *Greece* to fetch that name from a Nymph there, though in likelihood that Nymph neuer heard of this countrie. Sir *Thomas Elyot* will haue it to be *Pritania*, and not *Britania*; but *Humfrey Lhuyd*, will rather haue it to be *Pridcain*, becauſe that word in Britiſh ſignifieth beautie, or whiteneſſe. Others deriue it from *Brith* a Britiſh word, which is as much to ſay as painted. *Iohannes Goropius Becanus*, hath a coniecture moſt different from all theſe, for he would haue it to bee *Bridania*; and the b being ſometimes in the Teutonicke taken for the ſingle v, and v oftentimes vſed for f. it ſhould then of *Bridania*, become *Vridania* or *Fridania*, which is as much to ſay as *Free-Denmarke*, wherein to ſpeake freely, *Becanus* hath taken his marke much amiſſe. By all this we may ſee, to what great vncertaintie this ancient name of *Britaine* is now brought, and moſt of all through the doubt that many haue conceiued of *Brute*, to wit, whether euer there were any ſuch at all. But that there was ſuch a King, and that of him both the countrie and people of our Ile had heretofore their appellation, it both is and hath beene, the common receiued opinion: and is not now raſhly to be reiected albeit ſome things which to ſome doe ſeeme to ſound verie fabulouſly, may haue beene by ſome few obſcure authors heretofore added vnto his Hiſtorie, and ſo haue made the whole to be doubted of.

Fabulous narrations of King *Brute*.

As for example, his departure out of *Italy* for hauing by misfortune ſlaine his father *Siluius*, in ſhooting at a Deere, his deſcent from *Troy*, his going into *Greece*, and bringing thence the remnant of the Troians that were there in captiuitie, to wit, ſeuen thouſand

thousand men, besides women and children, the which they say hee brought by sea into *Gallia*, and there hauing had long warres with the Poyteuines, and obtained sundrie victories, builded two cities, after all this came with the remainder of the aforesaid remnant into *Albion*, chased thence the Giants, or former inhabitants, and there lastly planted himselfe and his people.

These things I say will hardly bee beleeued, for that such a thing as the killing of a King of *Italie* by his owne sonne (although by misfortune) and that sonnes cõming afterward not onely to be the redeemer of the remainder of the captiue Troians that were in *Greece*, but the bringer of them by sea into *Gallia*: the conductor of them quite through that countrie from the one side to the other, and thereby war to haue had sundrie victories; and after the there building of cities, to crosse the seas into the Ile of *Albion*; and by subduing the inhabitants to obtaine possessions of the whole Ile to himself and his posteritie, and yet all this to be silenced by all the ancient writers of the same countrie where so notable a Prince as wrought so much honor thereunto, is said to haue bin borne, is so strange, that it may wel seeme impossible for any such thing to haue beene, vnlesse it be beleeued that there were none in the said countrie of *Italie* that had the knowledge of letters, which were absurd, for any man to thinke. But without all doubt if any such thing had beene, it had in some sort or other, either in Poetrie or Prose, by one or other among so many ancient writers of that country been Registred. And *Iulius Cæsar* who came afterward

into *Britain*, being a man both of learning and iudgement, could neuer haue beene ſo ignorant as he was, that the Britiſh Kings were able to deriue their deſcent from his owne countrie of *Italie*. Who was indeed ſo farre from the knowledge hereof, that being verie curious to vnderſtand the true deſcents of the Britans, could not euen among themſelues be thereof any way rightly reſolued, and therefore as himſelfe ſaith, hee held their races and deſcents to be altogether vncertaine and obſcure.

Cæſar in his Coment.

And now as touching the Troians, it is a world to ſee how many people haue ſought to deriue from them their deſcents, and how many foundations of cities are reported to haue by them beene laid. Yea the folly of men haue been ſuch, that they haue giuen the glorie to the fugitiue people, of almoſt all that is excellent in all *Europe*: but indeed that ſo many making claime to be deſcended from theſe Troians, maketh it ſo much the more doubtfull whether any of theſe claimers be deſcended from them at all: and in truth a leſſe fault it were for a people to remaine ignorant of their owne Originall then any way to falſifie it. *Popiliniar* a late French Authour, maketh it in his Hiſtorie of Hiſtories a meere fable and foolerie, for any man to imagine that euer the Francks or Frenchmen haue iſſued from theſe miſerable fugitiues: notwithſtanding it hath beene as long and as much beleeued, as that *Brute* and his *Britans* haue alſo in like maner from them had their off-ſpring. And thus we ſee that after the poore Troians haue beene (at the leaſt in conceit) ſo long ſetled both in *Gallia* and *Britain*, and I wote not where, they are now a new chaſed

Many imagined deſcents from the Troians.

chaſed away and made fugitiues againe, as well from the one countrie as from the other.

To ſeeke out then the reaſon why this conceit ſhould poſſeſſe ſo many peoples minds, I can find no likelier then the lacke of learning in former ages, among the inhabitants of theſe parts of *Europe*: their Druides themſelues not hauing any knowledge of letters. So as wanting the beſt meanes to conſerue their true antiquitie, they had the greateſt cauſe to become wholely ignorant of their owne Originals. And ſome of them afterward when the Romans came among them, comming to get the knowledge and vſe of letters, being curious ſome way or other to ſeeke out their Originall, might eaſily find ſome ſuppoſall to make them fall into a conceit of being deſcended from the Troians (a conceit perhaps much furthered vpon a delight taken in *Virgils* verſes) and ſome therin glorying and extolling themſelues, others might thereby be drawne to follow the faſhion, and to imitate them in ſuch a vaine glorious conceit, and for the fortifying thereof, ſeeke eſtſoones to interpret the names of their Cities, if in ſound they had any neereneſſe to any thing concerning *Troy*, to haue conſequently been founded by the Troians, as the cities of *Paris* in *France*, by *Paris* the ſon of *Priam*, *Trenewith* which in the Britiſh tongue is as much to ſay as newtowne, to bee interpreted *Troynouant*, that is to ſay, new *Troy*, which is now our old *London*; and the like in effect may be ſaid of many cities beſides.

The ancient Druydes, had no knowledge of letters.

Treneuid.

But now are not onely theſe many deſcents challenged from the Troians called in queſtion, but euen the truth of the matter of *Troy* it ſelfe, and the Hiſtorie

The Hiſtorie of the Troians thought of ſome to be fabulous.

Historie of the Troians said to bee without any assured Anthor. Howbeit I doe not meane to wade so farre in this matter, but will rather leaue it to the dispute of others. Yet thus much will I say, that the Poet *Virgil*, had much fained and fabuled in his tales of *Eneas*, for whereas he writeth that *Dido*. Queene of *Carthage* killed her selfe for his loue, it is most vntrue, and contrarie to all true Histories, for the chaste Queene *Dido* did neuer see *Eneas* in her life, neither could she, by reason of the different ages wherein they both liued. The said *Eneas* married with *Lauinia* the daughter of King *Latinus*, and had sixe successors in the kingdome of *Alba* in the space of two hundreth yeares, or more, from the later of which, *Romulus* the first founder of *Rome* did descend.

Queene *Dido* neuer knew *Eneas*.

Titus Liuius.

And the Citie of *Carthage* wherein Queene *Dido* raigned, was built but seuentie yeares before the foundation of *Rome*, whereby it easily may appeare that *Eneas* was dead a great number of yeares, before euer Queene *Dido* was borne. And S. *Hierome* writing against *Iouinian*, saith, that the chaste *Dido* founded the Citie of *Carthage*, and gaue her life because shee would not violate her chastitie.

Hier. contra Iouinianum.

Brute then and his Britans for sundrie reasons not now so easily imagined to bee descended from the Troians, as heretofore beleeued to haue been, it standeth with farre more likelihood of truth, seeing out of *Gallia* hee came into *Albion*, that we hold him for some Prince of the same countrie and nation: of the which nation his people can no lesse bee accounted, also to haue been. And farre more honourable it is for the Britaines to deriue their descent from so great, so ancient,

Whence King *Brute* came.

ancient, and ſo honorable a people as the Gaules then were with ſo much obſcurity & vnlikelihood of truth, to ſeeke ſo far-off to fetch their deſcent; and that from no better Anceſtors then the poore miſerable fugitiues of a deſtroyed Citie. And that the Britaines were anciently indeed a people of the Gauſes, I meane in the next Chapter to ſhew ſome further light, when I ſhall haue occaſion to ſpeake of the true cauſe & reaſon why our Saxon Anceſters cõming into *Britain*, called the *Britans* by the name of Welſhmen: & here hauing ſpoken thus much of the ancient inhabitants of *Albion*, I will now in the meane time proceed vnto the performance of my promiſe, in ſhewing it anciently to haue beene firme land with *Gallia*.

In what manner and forme it pleaſed Almightie God in the beginning of the world, to diuide the ſea from the drie land, is vnto vs wholly vnknowne; but altogether vnlikely it is that there were any Iles before the deluge; and ſo much may be gathered by the words of the Scripture. *Dixit vero Deus: congregentur aquæ quæ ſub cœlo ſunt, in locum vnum, & appareat arrida: Et factũ eſt ita. Et vocauit Deus aridam terram, congregationeſque aquarum appellauit maria*, Where-by appeareth, that the waters were gathered together in their owne place by themſelues, and therefore had no ſuch inter-courſe between land & land, as now they haue, and ſo conſequently there were no Iles before the flood of *Noah*: howbeit by that great and vniuerſall deluge, many Iles were doubtleſſe cauſed. Moreouer it is manifeſt by the Scripture, that ſince the time of the aforeſaid deluge, ſome alterations both of ſea and land haue alſo beene made, as may appeare Geneſ. 1.

where it is said of the meeting together of certaine Kings. *Omnes hi conuenerunt in vallem syluestrem, quæ nunc est mare salis. All these met together in the wood-valley, which is now the salt sea*; so as this valley hauing in the time of *Abraham* beene full of trees, was now in the time of *Moses* the salt sea. *Plinie* saith that it sometimes hath hapned that Iles haue been drowned and deuoured by the sea, and that at other times they haue appeared out of the sea, where before they neuer were seene, and haue so continued. Moreouer that it hath bin seene that Iles being situated neere vnto the continent, haue become ioyned and annexed vnto it; and contrariwise parts or Peninsulaes that were annexed vnto the continent, haue bin separated & made Iles. Of all which he giueth in his naturall Historie both the examples and the reasons. *Ouid* also saith, that he hath seene land where sometime was sea, and sea where somtime was land. Sundrie the like examples might in like maner here be set downe, of the alterations that haue bin wrought by the inundations and course of the sea, as where it hath in many places gained of the land, and contrariwise where the land hath recouered it selfe againe from the sea, all which were onely to shew how vsuall a thing it hath bin for the limits and bounds of many maritime places, to haue bin most subiect to such alterations & changes.

Genes. 14.

As Cicilie sometime was separated from Italy. *Ouid* lib. 15.

That our Ile of *Albion* hath bin continent with *Gallia*, hath beene the opinion of diuers, as of *Antonius Volscus*, *Dominicus Marius Niger*, *Seruius Honoratus*. The French Poet *Bartas*, our countriemen M. *Iohn Twine*, and M. Doctor *Richard White*, with sundrie others, but these Authors following the opinion the one

Opinions of diuers authors that our Ile was continent with France. Sir *Thomas More* in his *Vtopia* see-

one of the other, are rather content to thinke it sometime so to haue bin, then to labour to find out by sundry pregnant reasons that so it was in deed.

meth so to vnderstand of our countrie of *England*.

The first appearance to moue likelihood of this thing, is the neernes of land betweene *England* and *France* (to vse the moderne names of both countries) that is, from the clifs of *Douer*, vnto the like clifs lying betweene *Calis* and *Bullin*, for from *Douer* to *Calis* is not the neereſt land, nor yet are the soyles a like: the shore of *Douer* appearing vnto the saylers high and chalkie, and the shore of *Calis*, low and altogether sandie, as in like manner the English shore towards *Sandwich* (which is more directly ouer against *Calis* then *Douer* is) also doth.

These clifs on either side the sea, lying iust opposite the one vnto the other; both of one substance; that is, of chalke and flint; the sides of both towards the sea, plainely appearing to bee broken off from some more of the same stuffe or matter, that it hath sometime by nature been fastned vnto; the length of the said clifs along the sea shore being on the one side answerable in effect, to the length of the verie like on the other side, and the distance between both, as some skilfull saylers report, not exceeding 24. English miles; are all great arguments to proove a coniunction in time long past, to haue beene betweene these two Countries; whereby men did passe on drie land from the one vnto the other, as it were ouer a bridge or *Isthmus* of land, being altogether of chalke and flint, and containing in length about the number of miles before specified, and in bredth some sixe English miles or there abouts, whereby our countrie

Neerneſſe of *England* vnto *France*.

Albion sometime a Peninsula.

was then no Iland but *Peninsula*, being thus fixed vnto the maine continent of the world.

To make this more plainly to appeare, this *maxime* or *principle* must be granted, that there is nothing broken, but it hath beene whole, for albeit Nature doth now and then (against her owne intent) commit some errors, and that sometimes the things shee formeth haue too much, and sometimes too little, yet deliuereth she nothing broken or disseuered, but such as it is, how euer in deformitie it be, yet is it alwayes whole and neuer broken, vnlesse afterward by accident. So ought it also to be beleeued that Almightie God the cause and conductor of Nature, in creating the world did leaue no part of his worke imperfect or broken. But manifest it is, that these clifs (not being by God and nature at the first so framed) are seene to be broken, yea euen as it were cut off steepe or straight downe, from the top to the bottome, and not cõming by degrees sloping down, as inland-hills ordinarily do vnto their valleys; but euidently appeare to haue beene by force broken off, and that not inward towards the land, but outward towards the sea, either side in such maner still remaining correspondent to other, and either shewing the lacke of the matter or substance which it hath lost: and that being one selfe thing, to wit, chalke and flint, it plainely thereby doth declare vnto vs that sometime it was conioyned together in on same substance, and consequently was first by nature made one soyle.

Some may here obiect, that other hilly parts or clifs of the sea shore are in many other places seene to be broken away, as steepe and as straight downe as these

theſe here ſpoken of, which I confeſſe to bee true, and thereunto doe anſwere, that it is a plaine ſigne that the violence of the ſea hath ſo worne and eaten out the ſides of them beneath at the bottome; that the vpper part for want of vnderpropping, hath falne downe. And moreouer where it alſo is found that inland rocks or hills are ſeene to haue had ſome parts of them broken away, As I haue obſerued in paſſing the *Alpes* and other mountaines, this may well bee thought to haue proceeded in old time by occaſion of earth-quakes, but the breaches found in rockes are neuer ſeene to paſſe all along in any ſort of euenneſſe, but here and there without any kind of courſe or order. Beſides, they may often ſeeme broken when they are not, becauſe they are formed craggie by *Nature*, or the winde and the raine hauing long ſince beaten away the earth from them, may thus haue left them to appeare the very true anatomies of of themſelues.

It is further to be noted, that in our ancient language the cut off or broken mountaines on the ſea ſides, are more rightly and properly called clifs, then by the name of rocks or hills; that appellation being more fitting vnto the inland mountaines, but the name of cleft coming from our verbe to cleaue; is vnto theſe more aptly giuen, for that they ſeeme vnto our view as cleft or clouen, from the part that ſometime belonged vnto them, and albeit (as I ſaid before) many clifs are in many places of the ſea-ſhore to be ſeene, as well as at *Douer*; yet are they not ſeene ſo to bee anſwered and correſponded vnto by others right ouer againſt them, nor to be of ſuch neereneſſe

Clif what it ſignifieth.

and such selfe matter or substance, as these haue here beene shewed to bee. This coniuncture to haue remained for some space after the great and generall deluge, and the breach and separation of *Albion* from *Gallia* by the said deluge not to haue beene caused, is by sundrie reasons to be prooued.

Netherlands haue heretofore beene sea.

The first that I will bring is from the *Netherlands*, which so farre as they are euen and plaine without any hilles or hilly grounds, haue vndoubtedly heretofore in time long past; beene sea: yea, and that before and since the flood of *Noe*. The proofes that they haue bin sea: are, first the lowneſſe of their Situation, some of the more maritime parts of them as *Zealand* and *Holland*, with some parts of *Flanders*, &c. being so low, that by breach or cutting of the sand banckes or downes, which the reiection of the sea by little and little hath raised and cast vp, and the labour of man here and there supplied, might easily be drowned and conuerted from land into sea againe: and of the great harmes that these parts haue heretofore by eruption of the sea sustained, I could here set downe sundrie examples, but one among others shall suffice, because our owne Chronicles giue testimonie thereof, and that is of the mightie inundation in the raigne of King *Henrie* the first, whereby a great part of the countrie was irrecouerably lost, and many of the poore destressed people being bereft of their habitation came into England; where the King vpon compassion (as also for that hee saw they might bee profitable to the Realme by instructing his subiects in the art of clothing) first placed them about *Carlel* in the North of *England*; and after remoued them into

Diuers steeples at low water do yet appeare of the townes and villages that haue been drowned.

Netherlanders planted in England.

South-

South-Wales, where their posteritie hath euer since remained. Moreouer, long before this hapned, to wit, in the yeare of our Lord, seauen hundred fiftie and eight, when the Danes and the Gothes did fortifie the Iles of *Zealand* by driuing in of piles and making bankes at ebbing water, they were so prouident as first to make certaine mounts in sundrie places, whereunto they might retire at high water, as also flie to saue themselues, if the sea should at any time happen to breake in vpon them, the which artificiall hilles are yet vnto this day in the Ile of *Walkers* to be seene. But now besides these low places that adioyne vpon the sea, being properly *Holland* and *Zealand*, the greater part of *Flanders* and *Brabant*, doe lie of such great euennesse of ground as do both the said countries of *Holland* and *Zealand*, though not so low as they, but of such height as no inundation of the sea can any whit annoy them, yea although the sand bankes or downes now on the sea side were neuer so much broken or cut through, & that both *Holland*, *Zealand*, and some of the next confining parts of *Brabant* and *Flanders*, were altogether drowned.

Danes and Gothes fortifie *Zealand*.

Artificiall hilles to saue people from drowning.

Hubert Thomas a man of verie good parts, sometime chiefe Secretarie vnto *Fredericke* Count Palatine of *Rhene*, and Prince elector, in his description of the countrie of *Leige*, saith, that the sea hath come vp euen vnto the walles of *Tongres*, (now well nigh an hundreth English miles from the sea) which seemeth vnto *Lewis Guicciardin*, verie strange, in so much as he thinketh *Hubert Thomas* to haue farre ouer-shot himselfe, and to haue beene of slender consideration in weening that the sea hath euer come vp

Guicciardin in his description of the Netherlands.

as farre as vnto *Tongres*, notwithstanding the good reasons which the other alleageth to proue it (and among other that the great Iron rings are there yet remaining, vnto which the shippes that there sometime arriued were fastned) because saith *Guicciardin*, *Tongres*, lieth now so farre from the sea, and that the sea could neuer haue had course so farre as thither, without the ruine of such countries as lie betweene it and the sea. With the said *Guicciardin* while he liued I was acquainted, and haue found him to confesse some errors that by mistaking or mis-information he had in his writings committed, and were he yet liuing hee might easily bee brought to confesse this also, and so to become of the opinion of *Hubert Thomas*, for whereas he would ouerthrow the reasons of the said *Thomas*, because *Tongres* is now so farre from the sea, and that the countries lying betweene that and the sea, must then of the sea needs haue beene ouer-flowne, what refutall is this, when it can be prooued that they so were, I meane, all such as lie in an equall euennesse without any hills, for the great euennesse of all ground that naturally is so, hath doubtlesse beene so first made and caused by water; as the plaine and euen medowes haue without all doubt in time past so beene made by the water wherewith they haue beene couered, and the water either seeking some course by chanell, or otherwise drained or holpen to haue issue, the Sun in time drying vp the mud hath made them to become firme and fruitfull grounds. An especiall reason then that these parts of the Low Countries haue beene sea, is their maruelous great euennesse, which nothing can haue caused but water.

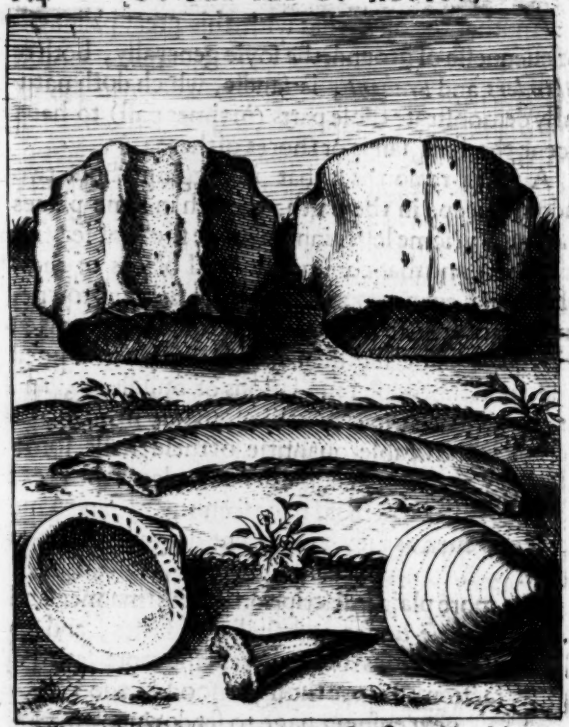
Reasons of the euennesse of medowes.

Another

Another reaſon is, that with this great plainneſſe or euenneſſe of ground, the ſoyle generally, both of *Flanders* and *Brabant*, is ſandie, which doth naturally demonſtrate thoſe parts (in times paſt) to haue beene the flats, ſands or ſhores of the ſea.

A third reaſon is, that in digging about two fadome deepe in the earth, though in ſome places more and in ſome leſſe, innumerable ſhells of ſea-fiſh are found, and that commonly in all places of theſe plaine and euen grounds, both in field and towne, and hereof to bee throughly informed I haue talked with ſuch labouring men as vſually haue digged wells, and the deepe foundations of buildings, and they all agree, that they doe commonly in all places find an innumerable quantitie of theſe ſhells, ſome whole and ſome broken, and in many places the great bones of fiſhes whereof I haue ſeene many, and haue had ſome euen as they haue beene digged out of the earth: Shells of ſea-fiſh found in the earth.

For a more plaine deſcription of the manner and forme of theſe bones and ſhells of fiſhes, and to giue the curious Reader herein the more ſatisfaction, I haue thought good in the next enſuing page to ſet downe ſome of them in picture.



Great bones of fiſhes found in the earth.

The chine bones are comonly found in this manner, of about a foot in length, ſome much more, and ſome leſſe, the peeces of broken ribbes are ſometimes ſound as thicke as a beame of timber, and ſometimes farre leſſe, the ſhelles are not like vnto our cockle ſhelles, but on the outſide plaine and euen and about a quarter of an inch thicke, eſpecially the bigger ſort which are of ten or twelue inches in compaſſe about

about by the edges. Moreouer potters in working their clay which is gotten in some especial places, doe find in it certaine things which are as hard as stone, and of the very forme and shape of the toungs of some sortes of fishes, each with the root vnto it, to make it the very markable and right proportion of such a kind of toung in all respects, some beeing more then two inches long, and some lesse then one inche, and they that thus find them do not otherwise call them, but the toungs of fishes, which beeing so, and turned into very hard stone, is a strange thing in nature, but the lesse strange because nature in her conuersions of other substances into stone, is often seene to worke the like. True it is, that in some places Fir trees haue also bin found in digging in the earth in these low countries, and commonly with the roots lying to the Southwest, and the toppes to the Northeast, but these are not to bee thought euer to haue grown in the *Netherlands*, because none are knowne to grow there, the soyle not beeing by nature apt to produce them, but are most commonly found in cold hilly places, or vpon high mountaines, as in *Germanie* & other partes, & these in the time of the deluge might from thence by the rage of waters, be driuen thither. There is moreouer some sorte of shelles sometimes found in the veneyards of *Champagne in France*, which is not low or euen, but rather a hilly or vneuen country; of these it cannot otherwise bee imagined but that they haue in like manner by the great rage and tossing of the waters in the vniuersall deluge bin cast thither, if they haue bin of any sea shell fiesh, and such as horse-muscles which are

Firre trees found in the earth

found in freſh water; for that may alſo bee a queſtion, ſeeing no man can thinke that the ſayd country hath euer bin ſea, no reaſon or likely-hoodin the world there vnto concurring: nor of theſe ſhelles are there any great ſtore: neither lie they deepe in the earth but are now & then found by a chance; whereas the ſhells found in the *Netherlands* are in ſuch innumerable quantitie; that they lye all along within the earth as do the vaines or differences of the earth or ſoile it ſelfe, in other places: and here and there the great bones of fiſhes (as before haue bin ſhewed) are alſo found lying among them. Yea it hath hapned that anckors haue bin found in digging on the heath in the ſandy *Kempinia of Brabant.* Moreouer, at ſuch time as the Famous water-paſſage was digged from *Bruxels*, vnto the riuer of *Rupel* at *VVillebrook*, which was by the labour of men cut or digged, through corne-land, wood-land, and medowes, about the ſpace of fifteen Engliſh miles: begun in the yeare of our Lord, 1550. and ended in Anno 1561. (a marueilous attempt to bee vndertaken by one Citie) there was found among other things the bones or anatomie of a ſea Elephant, the head whereof, which is yet reſerued, my ſelfe haue ſeen. It is alſo to bee noted that albeit in digging deep in the Earth in *Brabant* and *Flanders* great aboundance of the ſhelles of fiſhes are found yet in digging in the Earth in *Holland* and *Zealand*, none at all are perceiued, howbeit on the ſands on the ſea ſhore there are very many, and of theſe the Emperor *Caligula* cauſed his Souldiers to gather great ſtore, to carrie with them to *Rome*, and there in the *Capitoll* to preſent them in token of Triumph,

The bones of a ſea Elephant found in the earth.

Caligula carried ſhelles of the ſea Coaſt of Holland to Rome.

Triumph, as hauing taken the ſpoyle of the *German Ocean*. The reaſon then why ſuch ſhelles are not found in the earth in *Holland* and *Zealand* as they are in *Brabant* and *Flanders*, is, becauſe thoſe parts haue bin in time long paſt, part of the depth of the ſea: and the partes aforeſaid of *Brabant* and *Flanders* the flats or ſhore; and on the flats & not in the depths ſuch kind of ſhel-fiſh is naturally nouriſhed.

The *Netherlands* thus beeing ſhewed to haue bin ſea; it is now to bee demonſtrated that they were ſea both before and ſince the floud, and not by the floud only ſo cauſed; and this may appeare by the little time that the floud laſted, becauſe there could not in ſo ſhorte a ſpace ſuch an innumerable multitude of ſhel-fiſhes breed and increaſe to ſuch bigneſſe, the ſhelles beeing ſo big and ſo thicke as before is ſhewed; but they muſt needes haue had a farre longer time, and therefore the ſea heere to haue remayned many yeeres after the floud. Neither could ſuch inumerable multitude from elſwhere by the ſaid floud which was very vehement and raging be brought hither, as ſuch few might paraduenture be, as now and then by chance are found in ſome vineyeards of *Campaign*, whereof I haue ſpoken before, but theſe beeing heere in ſuch an exceeding quantitie, lying in ſuch an equall courſe & order, which the confuſed courſe of that floud could not ſo diſpoſe, plainly ſheweth them to haue bin there firſt bred and nouriſhed by nature, and in that ſort and looſe kind of rediſh land, ſomwhat of the colour of clay, ſuncke downe and ſetled together, by litle and litle, before it grew to the nature of hard and dry land, the which hauing bin ſea before the floud (in

The ſhel-fiſh might heere bee bred, both before and after the floud

which time this ſtore of ſhel-fiſh may haue bin bred, it muſt needs alſo haue continued ſea after the floud, for the floud could not be the cauſe to make any part land that before had bin ſea, but rather many parts ſea, that before had bin land.

And apparent reaſon muſt then bee ſought, how it hath come to paſſe that theſe *Netherlands* hauing bin ſea, haue become to be land; and if ſo be that this queſtion were moued of ſuch partes onely of theſe countries as *Holland*, *Zealand*, and their confines, which may by the ſeas inundation (as before hath bin ſaid) eaſily be drowned, & made ſea againe, it might by the ordinary anſwer that the ſea doth often gaine in one place and looſe in another, ſoone be reſolued: but ſpeaking of theſe partes of *Flanders* and *Brabant*, which hauing bin ſea and beeing become land, can no more by any inundation bee made ſea againe, this I ſay requireth an imminent reaſon to be ſought for; the which cannot bee found, but in the breaking of the *German Ocean*, through that *Iſthmos*, or narrow paſſage of land, which once conioyned *Albion* to *Gallia*, that is to ſay, *England* to *France*, by which only meanes the ſea finding out a new courſe, all the euen parts of the *Netherlands* hauing (as is aforeſaid) before bin ſea, became eftſoones dry land: euen as by common experience wee ſee that watry or mooriſh grownds are drayned dry, when an iſſue may bee found to lead away the water to ſome lower chanel, poole, or riuer. And euen ſo in like manner this breach in our *Iſthmos* beeing once made, and the ſea hauing bin before the ſaid breach ſomwhat lower on the weſt ſide thereof then on the eaſt ſide; the courſe of

How the *Netherlands* hauing bin ſea became land.

of the water, by a naturall readines, taking ſcope down through this new Chanell (which before was onely a kinde of gulfe as is *Mare Rubrum*) towards the moſt huge Weſterne Ocean, the greater deuider of *Europe*, and *Africa*, from the late found *America*, it did without all doubt worke this great effect, and no way is there elſe to bee found or imagined, whereby theſe Seas might be drayned or drawne away, to make theſe former ſhallow places to appeare and become drie Land, but onely by this way and courſe.

That the Sea on the Weſt ſide of the ſaid *Iſthmos* was lower then the Sea on the Eaſt ſide thereof, is beſides this great worke thereby wrought, to bee iudged by the ſundry flats and ſhallowes on the Eaſt ſide, aſwell on the coaſt of *England* as of *Flanders*, yea one in a manner lying betweene *Douer* and *Calis*, of about three Engliſh miles in length, of ſome called our Ladies ſand. And contrary-wiſe on the Weſt ſide no ſuch flats at all to bee found, whereby may well be gathered that as the Land vnder the Sea remaineth on the one ſide lower then on the other, ſo accordingly did the Sea alſo. It is moreouer to bee iudged by the very preſent courſe of the Sea; for it is obſerued that the currant of the water is more ſwift downe the Chanell towards the Weſt, then from the VVeſt vnto the Eaſt: old ſhippers of the *Netherlands* affirming, that they haue often noted the Voyage from *Holland* to *Spaine*, to be ſhorter by a day and a halfe ſayling, then the Voyage from *Spaine* to *Holland*. That the Seas are different in height one from the other, euen in places where they haue but narrow ſeperations of Land betweene them, is very manifeſt, for

heretofore at ſuch time as ſome of the Kings of *Egipt* went about by cutting the ſeparation of land which is beetweene the *Red ſea* before recited, and *Mare Mediterraneum* or the *Midland-ſea*, to bring them both into one, it was found by the *perpendiculum* or inſtrument of water-leue', that the *Red-ſea* was much higher then the *Mediterranium* ſea, and beeing but ſhallow in diuers places it was feared it would in thoſe places haue become ſo dry that it would not haue bin nauigable, but rather that people might haue paſſed through it on foot, though not as *Moyſes* with the children of *Iſrael* miraculouſly did, but euen vpon dry ground, and for this and other inconueniences which might haue enſued it was left vndone. Moreouer it hath alſo bin found that the ſea on the weſt ſide of *America* vulgarly called *Mar del zur*, is much higher then the *Atlanticke* ſea, which lieth on the eaſt ſide, ſo as if it had ſo bin that the *Iſthmos* of land betweene *Panama* & *Nonbre de Dios* might haue bin cut through, that paſſage there might haue bin made into the *Pacifike ſea*, otherwiſe called *Mar del zur*, without ſailing ſo farre about as by the ſtraights of *Magellan*, yet would ſome other great inconueniences haue growne through the inequalitie of the heigths of theſe two ſeas.

Another reaſon there is that this ſeparation hath bin made ſince the floud, which is alſo very conſiderable, & that is, that the Patriarch *Noe* hauing had with him in the *Arke* all ſortes of beaſts (all elſe beſides throughout the whole world beeing deſtroyed) theſe then after the floud beeing put foorth of the *Arke*, to encreaſe and multiply, did afterward in time diſperſe themſelues

themſelues ouer all partes of the continent or maine land, but long after it could not bee before the rauenous wolfe had made his kind nature knowne vnto man, and therefore no man vnleſſe hee were mad, would euer tranſporte of that race for the goodnes of the breed, out of the continent into any Iles: no more then men will euer carry foxes (though they bee leſſe damageable) out of our continent into the Ile of *VVight*. But our Ile as is aforeſayd, continuing ſince the floud faſtned by Nature vnto the great continent, theſe wicked beaſts did of themſelues paſſe ouer, and if any ſhould obiect that *England*, hath no wolfes in it, they may be anſwered that *Scotland*, beeing therewith conioyned hath very many, & ſo *England* it ſe'fe ſomtime alſo had, vntill ſuch time as King *Edgar*, tooke order for the Deſtroying of them throughout the whole Realme, which generall Deſtruction they well deſerued by a Kings commaund, hauing before that Kings time bin the Deſtruction of two Kings of the Britaines, which were, *Madan* and *Mempricius*.

No foxes in the Ile of Wight.

The like may be thought of *Ireland*. ſome time beeing annexad to Scotland in regard of the Wolfes in that Ile.

But now whether the breach of this our *Iſthmos*, were cauſed by ſome great Earth-quake, whereby the ſea firſt breaking through, might afterward by little & little enlarge her paſſage, or whether it were cut by the labour of man in regard of cõmoditie by that paſſage, or whether the inhabitants of the one ſide or the other by occaſion of war did cut it; thereby to be ſequeſtred and freed from their Enemies, muſt needs remain altogether vncertain; but, that our Ile hath bin continent with *France* and that ſince the deluge, hath here bin ſhewed: and although not out of the writings of old authors, yet by euident reaſons and markeable

able demonſtrations, ſuch as well in this caſe are to be allowed for ſufficient authors; yea, and that before ſuch as might perhaps deliuer vs ſome ſuch report, vppon ſome others heare-ſay, and want ſuch due proofes as here haue bin alleadged to confirme it. And no maruaile is it, that in olde Authors no relation of this is found, conſidering that they muſt in deede be very old, that hereof muſt make mention, yea, they muſt haue bin ſuch as in thoſe times, muſt haue liued about theſe parts, or had good meanes from theſe parts to haue vnderſtood it, both which, conſidering thoſe ſo very ancient ages; and the want of knowledge of letters, generally of all people in theſe parts of *Europe*, cannot poſſibly be expected. Many ages were ouer-paſt betweene the time of the deluge, and the time wherein the firſt Author liued, that euer made mention of our Ile, and let *Beroſus* the *Chaldean* Prieſt (if hee were before *Ariſtotle*) haue the credit to bee the firſt, who liued (as it is ſayd) about 340. yeares before the time of Chriſt, and ſo farre from our Ile, that neither he nor others for ſundry ages after him, could come to haue true knowledge thereof, ſeeing they neuer came to conuerſe with any of the inhabitants, that ſo they might haue learned it by tradition, if by tradition among ſuch barbarous people, it had vntill then bin conſerued; for by writing could they not vnderſtand it from them, that in many ages after, knew not what writing meant: and when afterward in length of time their poſterity came to the knowledge of letters, then had both this and other things belonging to their antiquities, long before beene worne out of remembrance: And thus will I here end this Chapter, and ſo returne againe to proſecute my former courſe.

Beroſus hath all his credit of *Annius* of *Viterbo*.

OF

OF THE ARRYVALL OF THE SAXONS OVT OF *GERMANY* INTO *BRITAINE*:

And how they receiued the *Christian Faith*, poſſeſſed the beſt part of the Country, called it *England*; and leauing the name of Saxons came generally to be called Engliſhmen.

The fifth Chapter.

I Haue in the third Chapter ſpoken of the old Cuſtomes of our Saxon Anceſtors before their comming into *Britaine*; and of *Britaine* ſometime called *Albion*, I haue ſpoken in the laſt fore-going Chapter, and heere am I now come vnto the comming of them out of *Germany* into this moſt famous and flouriſhing Ile.

King *Brute* by Conquering the more ancient Inhabitants, obtayned the rule and Domination ouer all *Albion*, which after him the Conqueror thereof, became (according to the moſt generall opinion) to bee called *Brittaine*, which hee deuiding into three parts, did leaue vnto the Kingly Gouernment of his three ſonnes. Vnto *Locrine* who was the eldeſt, he left *Loegria*, now called *England*. Vnto *Albanact* the ſecond ſonne, he allotted *Albania*, now called *Scotland*: And vnto *Camber*, the third ſon he gaue *Cambria*, now called *Wales*. But as in this World there is nothing ſtable, nor no poſſeſſion of any family perpetually thereunto

It is ſayd that *Brute* arriued in *Albion* about 3000. yeares after the creation of the world.

there vnto assured, so these three Kingdomes did not still remaine vnto the posteritie of this King *Brute* and his *Britaines*, for the valiant Prince *Fergus*, sonne vnto *Ferquardus* King of *Ireland*, coming out of that Ile into the North parte of *Britaine*, vanquished the British inhabitants, and became the first King in that country, of the Scotish nation; for so were the people which he brought with him out of *Ireland* called.

About 330. yeares, as some write, before the birth of Christ.

The Scotish-men if originally they came out of *Scithia* (as some of their owne authors affirme) and so take the name of Scotts or Scyttes, of the ancient teutonic verb **Scytan**, whereof cometh our English verb **to-shoot**, then in all likelyhood was it from the German *Sythya*, whereof some doe account apart of *Denmark* also to haue bin, and seeking new habitation might passe ouer to the *Orcades*, and coasting downe southerly along by the shore of *Ireland*, crosse ouer into *Cantabria*: and from thence (in some time after) come into *Ireland*. This I say must bee presumed, if reiecting the tale of *Scota* wee accord vnto such authors, as will bring them from *Scithia* into *Spaine*, from whence it is held they came into *Ireland*, and so into *Scotland*.

The people of the septentrionall partes of *Germany*, were chiefly giuen to the exercise of shooting.

Now Biscaya.

Moreouer the Pictes, a people not so called of painting their bodyes, as some haue supposed, but vpon mistaking their true name which was *Phichtian* that is to say fighters (for the *ch*, must here bee pronounced as *gh*, and then standeth in steed of *s*, to expresse the plurall number) comming first out of the *German Scythia*, bordering vpon *Mare Balticum*, where at this present are the Dukedomes of *Meckelbourg* and *Pomerania* (from which partes or neere there

Pictes not so called of painting their bodies.

there-about, the Scotiſh mē according to the opinion of ſome writers, as is aforeſaid, are alſo ſaid to haue come) & getting foot in *Britaine* did laſtly encroach vnto themſelues a Kingdome betweene *Loegria* and *Albania*, by fleeſing from each of theſe two countryes a parte, that is to ſay, a parte from *England*; and a part from *Scotland*, as *Galloway* from the one, and *VVeſtmerland* from the other.

But the Britiſh people that as yet poſſeſſed *Loegria* did not there for all this enioy their ancient freedome, for that *Iulius Cæſar* with his Romans hauing inuaded and ſubdued them, made them tributary vnto the Roman Empire, vnder which they continued the ſpace of almoſt fiue hundreth yeares, during which time they were gouerned by their owne tributary kings, or by ſuch Lieftenants as the Roman Emperours appointed ouer them, yeilding thus vnto the Romans a conſtrayned ſubiection, and from them againe receiuing protection, vntill ſuch time as the puiſſance of that Monarchie began to decline, and that by reaſon of the inuaſion made vpon them, euen in their owne proper and naturall country of *Italie*, by cruell *Atilla* King of the Hunnes, they were forced to giue ouer and relinquiſh the rule and protection of the Britaines, euen at ſuch time as the Britaines were moſt vnable to defend themſelues from their bordering enimies, the confederated Scotiſhmen and Pictes: yea by the Romans themſelues were they made the leſſe able, in that they had drawne great troups of their beſt men of armes for their ayde and ſeruice out of Britaine into other partes, and weakned they alſo were becauſe that great multitudes had bin conſumed

Loegria, afterward called *England*.

by Peſtilence. Thus notwithſtanding the moſt grieuous complaints made vnto the Romans by the Britaines to bee by them aſſiſted, they were now of them vtterly neglected, and left vnto their owne weakeſt abillity: And ſo the Romane domination ouer Britaine, that firſt began vnder *Iulius Cæſar*, the firſt of all the Roman Emperors, now ceaſed and tooke an end vnder the Emperour *Valentinian* the third, and laſt of that name.

Dauid Chamber.

The Britaines beeing thus abandoned, elected *Vortiger* to bee their King, who hauing loſt as ſome Scottiſh Writers report, twenty thouſand men with *Gurellus* their Captayne, in a battle againſt the Scots and Pictes, who therein loſt but about foure thouſand, was reſolued to haue fled into *Cambria*, but beeing by his Councell and Nobillity diſſwaded, hee with their aduiſe, did ſend ouer for ſuccour into *Germany*, vnto the Saxons: then the moſt renowmed and warlike people of all the *Germans*. His requeſt they condeſcended vnto, and *Hingiſtus* and *Horſus*, two bretheren, and moſt valiant Saxon Princes, had the conduction of theſe forces ouer into *Britaine* in three great and long Shippes, then called keeles; to the number of nine thouſand men. And becauſe theſe noble Gentlemen were the very firſt bringers and conductors of the anceſtors of Engliſhmen into Britaine, from whence vnto their Poſterity the poſſeſſion of the Countrey hath enſued, I thought fit here in pourtraiture to ſet downe their firſt Arriuall; therewithall to ſhewe the manner of the Apparell which they wore; the Weapons which they vſed, and the Banner or Enſigne firſt by them there ſpred in the field.

Nine thouſand Saxons firſt brought into Britaine, (as ſayth Pomarius.)

THE

THE ARRIVAL OF THE FIRST ANcestors of English-men out of *Germanie* into *Brittayne*.

They arriued at *Ippersfleete* now called *Ebsfleete*, in the Ile of *Tanet* in *Kent*, in the yeare of our Lord 447. and in the second yeare of the Raigne of King *Vortiger*. And albeit venerable *Bede* writeth that in the yeare of our Lord 429. *Marcianus* Raigned with *Valentinian*, in whose time he sayth the Saxons, were

sent for by King *Vortiger* into *Britaine*, yet sayth hee, not that they arriued there in the sayd 429. yeare, but in the time of the raigne of *Valentinian*, which continued thirty yeares, vntill such time as by the practise (as is thought) of *Maximus* he was killed.

Saxons came into *Britaine*, and Frankes into Gallia much about a time.

Here by the way it may please the Reader to note, that it was but somewhat more then twentie yeares before the comming of the Saxons into *Brittaine*, that the Frankes (of whom in some of the fore-going chapters I haue spoken) beeing a people also of *Germanie*, bordering neighbours vnto the Saxons, and speaking in effect the same language with them, did vnder *Faramond* their Leader and elected King, enter into the Country of the *Gaules*: where they seated themselues, and became in fine the occasion that the whole country after their name of Frankes was called **Frankenric**, that is to say, the Kingdom or possession of the Frankes, and since by abreuiation *France*. For in the raigne of *Clodion*, the sonne and next successor vnto the afore-named King *Faramond*, who (as is aboue sayd) conducted the Frankes out of *Germanie* into *Gallia*, Prince *Hingistus* conducted the Saxons in like manner out of *Germanie* into *Britaine*.

Prince Hingistus and his brother Horsus first bringers of Englishmen into Britaine.

Hingistus when first hee there arriued, was a goodly young Gentleman vnder the age of thirtie yeares: of a maruelous great courage, and of an excellent wit, and both hee and his brother *Horsus* were the more renowned for that they had beene brought vp in the seruice of the aforenamed Emperor *Valentinian*. They were of very Noble descent, their Father **Woetgisle**, being the son of **Wecta** & **Wecta** sonne vnto the great renowned Prince **Woden**, from whom

Vlitarpius

whom many kings did afterward deriue their off-ſpring, and in regard of his great honor did duely from him obſerue their degrees and deſcents.

And heere I cannot but wonder at *Occa Scarlenſis*, of whoſe litle credit I haue ſpoken in the ſecond chapter, who telleth vs firſt of two brethren called *Hingiſtus* and *Horſus* the ſonnes, as he ſaith, of *Vdulphe Haron* Duke of *Frieſland*, and that *Hingiſtus*, who was two yeares elder then his brother *Horſus*, was borne in the yeare of our Lord 361, by which accompt *Hingiſtus* when in the yeare of our Lord 447 hee came vnto the ayde of King *Vortiger*, muſt haue bin 86. yeares old, and ſo a very vnlikely man to beare Armes. He further telleth vs of other two bretheren, alſo called *Hingiſtus* and *Horſus*, ſonnes as he ſayeth, vnto *Odilbald* King of *Frieſland*, and borne in the yeare 441. who he ſaith went alſo into *Britaine*, to reuenge the deaths of the aforeſaid *Hingiſtus* and *Horſus*, and were both ſlaine; but their ſouldiers notwithſtanding beeing animated by *Gorimond* an Iriſh Captain (who with many Iriſh-men was ioyned with them) to reuenge the deaths of their Princes; they fought ſo valiantly that they obtained the victorie, and made *Gorimond* their King: after whoſe death they choſe one of their own nation, vnto that dignity. Lo heere wee ſee that *Occa* hath not onely found out other parents for our *Hingiſtus* and *Horſus* then *Venerable Bede* (though he liued 200. yeares before *Occa*) doth name, or the before by any other author we haue heard of, but he findeth out a ſecond *Hingiſtus*, and a ſecond *Horſus*, to reuenge the deaths of the former, & deſerueth in both his relations to bee beleeued alike.

Occa Scarlenſis.

Hingistus of whence hee was.

Hengistus was doubtlesse a Prince of the chiefest blood and Nobillitie of *Saxonie*, and by birth of *Angria* in *VVestphalia* vulgarly of old time called **Westfelding** (wherein vnto this present a place retaineth the name of **Hengster-holt**) his wapen or armes beeing a leaping white horse or **Hengst**, in a red field; or according to our mixed manner of blasing armes in broken French and English put together, A horse argent rampant in a field gules: which was the ancient armes of *Saxonie*, that the chiefe Princes and Dukes haue there long since for many ages together borne. And albeit the Dukes of *Saxonie* haue of later yeares changed that coat, yet doth *Henery Iulius* now Duke of *Brunswyke* (a most ancient Saxon Prince) who sometime bore the white horse in a red field, now beare the white horse for his creast, hauing for the cheife cote of his armes, the two Leopards, which by *Richard Cordelion* King of *England* was giuen vnto his ancester *Henry* the *Lion*, Duke of *Saxon*, who had maried with *Mathilda* the said Kings sister, and by the Emperor *Frederick Barbarossa*, had bin bereft of his armes and titles of honor. Moreouer *Charles Emanuel* the now Duke of *Sauoy*, who is lineally descended from the ancient Princes of the chiefe house of *Saxonie*, by Prince *Beral* who came out of *Saxonie* into *Sauoy* in the yeare of our Lord 998. and was the third sonne of *Hugh* Duke of *Saxonie*, which *Hugh* was brother vnto the Emperor *Otho* the third, doth yet beare for one of his coates the sayd leaping white horse in a red field.

The ancient armes of Saxonie.

The Duke of *Sauoy* descended from Saxonie.

And very likely it is that this armes was in ancient time of paganisme, especially chosen in regard of

of ſome diuine excellency belecued to bee in this beaſt, for the old Germans, as ſaith *Tacitus*, had a certaine opinion, that a white Horſe neuer hauing beene bridled, or any way vſed, but taken out of the woods, and put to draw a ſacred Chariot, the Prieſt or Prince following it; did by the neighings thereof, fore-tell things to come.

Vnto their Armes their names of *Hingiſtus* and *Horſus* did alſo alude, being in their language Hengſt and Horſe, and *Synonuma*, that is, both ſignifying one thing, to wit, a horſe. A Hengſt, properly in the teutonic is a *ſtoand horſe*: a horſe, being anciently therin, and yet with vs, the generall name of that kinde of Beaſt. If ſome will ſay, that in *Germany* a Horſe, is called a Roſs, and in the *Netherlands* a Peert, I anſwere it is true, but it was anciently in the *Netherlands* alſo called a Horſe, and ſomtimes Oxſe, and at this day a litter is in the *Netherlands* called an Oxſbare, which being written according to our Engliſh ortography, is a horſbarow, which were if wee ſo vſed it, a name more fit and intelligible in our tong then a horſlitter.

A Hengſt or Hingſt is a ſtoand horſe.

The ancient Pagan *Germans*, eſpecially the noble men, as both *Crantzius* and other writers teſtifie, did ſometimes take the names of beaſts, as one would be called a Lyon, another a Beare, another a VVolfe; and ſo in like manner had theſe two afore-named Princes, their denominations. Very probable it is, that theſe two Saxon leaders with their Forces, which were of *Weſtphalia*, *Frieſland*, and *Holland*, did (as the Chronicles of *Holland* affirme) ſet foorth from thence, and ſo ſayle ouer into Britaine, for as I haue ſayde in the third Chapter, the inhabitants of theſe prouinces were

Crantzius.

Chro. Batauiæ.

all ſometime generally called by the name of Saxons.

Hingiſtus and his brother with their Forces beeing arriued in the Ile of *Tanet* in *Kent*, in the Yeare of our Lord before ſpecified, and in the ſecond of the Raigne of King *Vortiger*, as before hath alſo bin ſayd; were vnto the ſayd King greatly welcome, and marching againſt his Northern enemies, the Scottiſh and the Pictes, valiantly incountred them in battle, and ouerthrew them, whereby they gained vnto themſelues moſt great honor and reputation. Hereuppon *Hingiſtus* deſired of King *Vortiger*, ſo much ground as with the skin of a Bull hee could Compaſſe about; which hauing obtayned, he did cut out a large Bulls Hide into very ſmall Thongs, leauing them ſtill faſt the one vnto the other, and hauing by this meanes brought the whole skin as it were into one Thong of a great length, he layd it in compaſſe on the ground, and ſo accordingly layd the Foundation of a Caſtle which he finiſhed & called *Thong caſtle*, ſituated neere vnto *Sydingborne* in *Kent*, in which caſtle he afterward Feaſted King *Vortiger*, as anon I will declare. This Caſtle thus builded, *Hingiſtus* ſent home word into his Countrey of *Saxony* as well of the good ſucceſſe hee had had agayn ſt King *Vortigers* enemies, as of the goodneſſe and fertillity of the ſoyle, and the lacke of VVarrely courage in the *Britaines*. Whereuppon a greater Nauy and number of men was ſent ouer out of *Saxony* vnto him, and theſe conſiſted of the three principall ſorts of Saxon people, to wit, of thoſe that without diſtinction bare the name of Saxons. Of thoſe that were particularly called the Engliſh. And of thoſe that were called the *Vites*.

The

The name of Saxons was notwithſtanding generall to all, and thereof in the firſt Chapter I haue already ſpoken, but of the name of Engliſh and whence it ſhould be deriued, I will heere firſt begin to ſpeake. From whence then this may haue proceeded the coniectures haue beene diuers, albeit few or none doe carry likely-hood of truth.

It ſhould ſeeme by the words of *Venerable Bede*, that they were called Engliſh, after their Countrey called *England* (wherein they inhabited long before they came into *Brittaine*) the which is thought to haue ſtood in the middeſt betweene the Vites and the Saxons: and Mr. *Cambden*, out of one *Ethelwerdus* an ancient Author findeth reaſon to bee of opinion that this Country indeed was the very old *England*. And that there is ſuch a Countrey as was called *England*, and that before euer ſuch a name was impoſed vpon any part of *Britaine*, *Venerable Bede*, as before is ſhewed, doth alſo teſtifie. And ſundry other writers, as namely *Crantzius*, who plainely calleth it *Anglia*, that is to ſay, *England*. It was in time long paſt, the ancient Habitation of the Saxons, from whence by the Danes they were expulſed, and euer ſince hath it remayned in the Daniſh poſſeſſion. It lyeth betweene *Initland* and *Holſatia*, or to diſtinguiſh the bounds thereof more particularly, betweene *Flenſbourg* and the floud *Sly*, whereon the towne of *Sleſwik* is ſituated: And from this place ſayth *Henricus Rantzouius*, the Saxons went, that paſſed ouer the Sea, vnto the ayde of the Britaines, ſo naming them by the generall name of Saxons, though otherwiſe they were called Engliſh and of ſome Engliſh Saxons.

Beda Hiſtor. Eccle. *Angl.*

Old England.

See more here. of towards the end of the firſt Chapter.

Rantzouius in his periode of Empires.

About the name of England.

But now whence this name of *England*, and consequently of *Engliſh* ſhould come, is to bee conſidered. *Saxo Gramaticus* will needs haue it to haue had that name of one *Angul*, who hee ſayth was Brother vnto *Dan* the firſt King of *Denmarke*, but *Albertus Cranz* beeing offended at his folly, tels him that *England* had the name of Brittaine, many hundreth yeares after this *Angul* was dead. Marry if *Saxo* ment it of the firſt or old *England*, heere-before ſpoken of, and not of our preſent Country of *England*, hee is the more excuſable, but it therefore followeth not that it is true, for other reaſons that doe withſtand it. Very apparent it is, that many Countries haue aptly taken their names from the very nature of their ſoyle, or from the manner of their Situation, whereof I could ſhewe ſundry examples: and moſt manifeſt it is that in the ancient Teutonic as well as in the moderne, either high or low, the word **Eng**, ſignifieth narrow or ſtrait, and ſometimes a nooke, and if a man at this preſent ſhould aske any Dutch-man in ſome Language beſides his owne, that hee vnderſtandeth: how hee would in his owne Language call a narrow Country or Region, he would ſtraight-wayes anſwere and ſay, **England** or **Engeland**: not vnfitly then may old *England* by the little or narrow ſituation thereof, in a very nook of land bordering vppon *Mare Balticum*, haue had at the firſt in the ancient Teutonic language that denomination: And not onely this old *England* whereof wee ſpeake, but our preſent Countrey of *England*, alſo growing to a narrowneſſe or ſtraitneſſe, both towards the North, and towards the Weſt, doth not diſagree from this reaſon; though perhaps

England what the name ſignifieth.

perhaps another reason might also moue King *Egbert* to cause it to be called *England*, whereof I shall take occasion to speake more afterward. It was anciently written *Engaland*, and corruptly *Englaland*, and now both in high and low dutch, it is commonly written *Engeland*, and thus much about the name thereof shall here suffice. King *Egbert* first caused our Country to be called *England*.

Now as touching the third sort of Saxon people, which were called the *Vites*. Some will haue them called *Iuites*, and not *Vites*, and others will haue them called *Geates*, or rather *Gothes*, but with these latter I meane not to meddle for that they ouer-shoote the marke too far; and so will neuer hit it. *Venerable Bede* calleth them plainely Uites, and noteth the Ile of *Wight*, which yet retayneth that name of them, to haue bin besides other places of the Continent, their habitation. Moreouer some of these Uites, as *Sebastian Munster* declareth, went and inhabited among the mountaynes that deuide *Germany* from *Italy*. And these by this occasion (as plainly it seemeth) were called the *Hil-vites*, for a mountaine which now in the Teutonic is called a Berghe, was heretofore called a Hil, as also a Dun, and we yet from thence retayne the name of Hill, in our language: And to the Country of the Hil-vites, the latinists giuing a name drawn from the Teutonic sound, haue made it *Helvetia*, and the German name of Suttsers, that is to say the *Vvises* or *Vvtser* (for *r* in the end of a word, doth in the high Dutch diuers times expresse the plurall number, as *s* doth with vs) doth also heereunto concurre. The *V* beeing set before the *v*, or double *w*, is often in the Teutonic vsed for the abreuiation of the Article the, as Munstereus libro tertio. Hil vites other-wise called Switsers.

s'winter for the winter, and ſundry the like. But I haue reaſon to be of opinion that **Iuites** and **Vites**, is all one, and ſo no man deceiued in taking of any of both to be right, for the *v* being here taken as a Vowell, and not as a conſonant, it is *u-ites*, and ſo by pronounciation eaſily brought to bee all one in ſound with *Iuites*, if the *i u*, be ſounded as in the Teutonic it is, which indeede is the more naturall and apt ſound thereof, that is, as we Engliſh-men would ſound it, if the true writing were with *y-u*.

Vites and Iuites all one.

And as for the reaſon, why this people had particularly this name, I take it to haue proceeded of a certayne ſwiftneſſe or agillity, which they accuſtomed themſelues vnto, both in warre and in hunting, more then did the others.

The Vites why ſo named.

With this troup, conſiſting of theſe three aforeſaid ſorts of German people, came ouer the moſt faire Lady *Rowena*, which ſome Saxon Authors call *Ronixa*, who as our Chroniclers ſay, was the daughter of *Hingiſtus*, but I finde in ſome of that Country Writers from whence ſhe came, that ſhee was his Neece, which is the likelier of both, conſidering that *Hingiſtus* is not like at that time to haue beene olde enough to haue had ſuch a daughter, and that he was as yong when he came into *Britaine*, as before hath beene ſayd, may appeare by the many yeares that hee liued after his comming thither. As this Lady was very beautiful, ſo was ſhee of a very comely deportment, and *Hingiſtus* hauing inuited King *Vortiger* to a Supper, at his new builded Caſtle, cauſed that after Supper ſhee came foorth of her Chamber into the Kings preſence, with a cup of gold filled with wine, in her hand, and making

Vlitarpius.

making in very ſeemely manner a low reuerence vnto the King, ſayd with a pleaſing grace and countenance, in our ancient language, **waes heal hlaford Cyning**, which is, being rightly expounded according to our preſent ſpeech, **be of health Lord king**, for as **was**, is our verbe of the preterimperfect tenſe or preterperfect tenſe ſignifying **haue bin**, ſo **was**, being the ſame verb in the imperatiue mood and now pronounced **waſ**, is aſmuch to ſay, as **grow**, **be**, or **become**; & **waes-heal** by corruption of pronounciatiō afterwards became to be **waſſaile**. The King not vnderſtanding what ſhee ſaid, demaunded it of his Chamberlaine, who was his Interpreter, and when he knew what it was, he asked him how he might againe anſwere her, in her owne language, whereof being informed, he ſayd vnto her, **Drinc heal**, that is to ſay, **Drink health**. Of the beauty of this Lady, the King tooke ſo great liking that he became exceedingly inamoured with her, and deſired to haue her in marriage; which *Hingiſtus* agreed vnto, vppon condition, that the King ſhould giue vnto him the whole Country of *Kent*, whereunto hee willingly condiſcended, and diuorcing himſelf from his former married wife, married with the Saxon Lady *Rowena*.

Waſſaile, what it rightly ſignifieth.

Hingiſtus hauing thus by the Kings gift obtayned all *Kent* (which before that time, with ſomewhat more annexed vnto it, had beene deuided into foure petty kingdomes) he made it now one entire kingdome, by taking vpon himſelfe the name and title of king thereof. And being now placed in his owne Realme, which he meant to keep and defend, ſent ouer into *Germany*, for more Saxon forces, to be imployed in the North parts againſt the aforenamed enemies of the Britains,

Hingiſtus becommeth King of Kent.

A ſecond ſupply of Saxon forces.

which accordingly were brought ouer, to the number, as ſome write, of 5000. men, vnder the leading and conduct of *Occa* and *Ebuſa*, neere kinſmen vnto King *Hingiſtus*, and theſe both in ſeruice in the field, and in Garriſons in the holdes, were imployed as is afore-ſayd.

The beginning of the breach betweene the Britans and the Saxons.

The Britanes in the meane time, ſeeing King *Vortiger* not onely for the loue of *Rowena* (a Pagan VVoman) to haue left his lawfull and Chriſtian wife, but to bee altogether adicted vnto her Nation, and not only to haue giuen vnto King *Hingiſtus*, the free poſſeſſion of all *Kent*, but to haue added vnto that Kingdome, thoſe parts which wee now call *Middleſex*, *Eſſex*, and *Suffolke*, there grew in the Britanes a great auerſion from their King, and no leſſe hatred vnto the Saxons, which the Saxons already perceiuing, and finding on their parts ſome cauſes of complaint, as the want of due payment, notwithſtanding the great ſeruices they had done them, the lacke of neceſſary prouiſion due vnto them, and the like; the fire of hatred deepely kindled on eyther ſide, and from loue and friendſhip they grew into mortall hate and enmity. And King *Hingiſtus* beeing a Pagan, and not acquainted with the Precepts of Chriſtianity, perhaps was glad to haue occaſion by this breach to get from them what he could: Though yet at the firſt by taking the Kings part, to helpe to chaſtiſe his people, as his diſobedient ſubiects.

Rebels againſt their wils.

The Britanes heereuppon ſeeing themſelues thus to bee made Rebels agaynſt their wills, ſought eſtſoones to be the Subiects of a better King, and depoſing their King *Vortiger*, elected *Vortimer* his eldeſt ſonne

Sonne vnto his Fathers dignitie. King *Vortimer* no sooner aduanced to the Crowne and dignitie of his Father, began open hostillity against the Saxons, and besides sundry Skirmishes, had with them foure battailes or Foughten Fields. In the first whereof which was at *Ailesford* in *Kent*, allthough the Saxons kept the field, yet was *Horsus* brother vnto King *Hingistus* there slaine, howbeit his death was recompensed with the slaughter of *Categerne* the brother of King *Vortimer*. To be briefe, the Saxons by this aforenamed british King were so weakened and pressed, that they not only retyred into the Ile of *Tanet*, but King *Hingistus* himselfe went ouer for a supply of more forces, and albeit some are of opinion that after his first arryuall in *Britaine*, hee neuer crossed the seas backe againe into *Saxonie*, yet should it seeme by others that he did, and *Iohn Dowza* in his verses in praise of *Leyden* in *Holland*, saith, that *Hingistus* is thought at such time as hee returned victorious (as hee tells vs) out of *Britaine*, did lay the foundation of the castle of that Towne, which carieth no liklihood of truth, for that *Hingistus* returned not victorious, neither had he reason to stay there about the buylding of Castles. During the time of the absence of King *Hingistus*, the Queene *Rowena* (as some haue written) found the meanes that King *Vortimer*, was poysoned, after hee had raigned about six yeares.

King *Vortiger* deposed, and his sonne *Vortimer* made King.

Horsus the brother of *Hingistus* slaine.

King *Hingistus* returneth into Saxony for more forces.

The Sonne beeing now dead, King *Vortiger* the deposed father obtained again the Kingdome, & soone after King *Hingistus* returned with his new forces into *Britaine*. But finding a great & vnexpected alteration in this King, he was not only forced to make

King *Vortiger* the second tyme made King, became alienated from the Saxons.

friendſhip with the Scotiſh and the Pictes (if his peace with them was not made a little before) but to prepare euen by force of armes to defend himſelfe againſt his new turnd enimy & former friend; who had now gathered a ſtrong power of Britãs to go againſt him in the field. But whether it were that he thought himſelfe too weake, or that hee rather ſought to be eſpetially reuenged vpõ the Britiſh Nobillity, which hee might preſume to haue drawne the affection of King *Vortiger* from him, or both, true it is that hee rather deuiſed to take vp the matter by treaty then by battaile, and the time and place therevnto appointed beeing *May-day*, and *Saliſbury plaine*, both theſe Kings accordingly met; either accompained with his chiefeſt Lords and followers, and there had king *Hingiſtus* prepared them a feaſt, and after the Britans were wel whitled with wine, he fell to taunting and girding at them, wherevpon blowes inſued, and the Britiſh Nobilitie there preſent, beeing in all three hundreth, were all of them ſlaine, as *William of Malmeſbury* reporteth, though others make the number more, and ſay that the Saxons had each of them a ſeax (a kinde of crooked knife) cloſely in his poket, & that at the watchword, **Nem cowr ſeaxes**, which is as in the firſt chapter hath bin ſaid, **take your ſeaxes**, they ſuddainly and at vnawares ſlew the Britans.

Two Kinges and their Nobility met at a bloody banket.

Britains maſſacred by the Saxons.

Some yeares before the coming of the Saxons into *Britaine*; a like meeting hapned in *Germany*, betweene the Saxons and the Thuringers; at which meeting, the Saxons by the plot and practice of the Thuringers had all bin ſlaine, if they had not before-hand ſuſpected

ſuſpected falſe meaſure; and bin ſecretly prouided for it, and thereby made their party good with the Thuringers, when as they thought to haue maſſacred them. And hereof as it ſhould ſeeme, retayning memory, they did peraduenture vppon ſuſpition of ſuch a like practiſe intended againſt them by the Britaines, come thus ſecretly prouided of weapons, wherewith, being in drinke, and falling in quarrel, they committed this bloody act. An act which albeit that it may be held for a leſſe fault among ſuch as were Pagans, then had they bin Chriſtians, yet not in any to be allowed, nor by any to be excuſed, vnleſſe by Machiauell.

King *Vortiger* vppon this maſſacre of his Britiſh Nobility, was ſeazed vpon and detayned Priſoner, and to purchaſe his liberty, was faine to confirme vnto King *Hingiſtus* his former donation of *Kent*, and the afore-named Prouinces; and to adde vnto them, to the increaſe of the ſayd Saxon Kings dominion, the Prouinces, that at this preſent beare the names of *Suſſex*, and *Norfolke*; ſo as albeit he beare the name of King of *Kent*, yet contained his Dominion fiue of the other Countries, and ſo fixe in all. And when he had raigned (though not without often warres and troubles) the ſpace of thirty and foure yeares, hee dyed honourably, as writeth *Marianus*. Others that write he dyed a violent death, do much differ among themſelues, and ſo each ouerthroweth the others credit; ſome ſay he was ſlayne in battaile, others that he was beheaded, others that he was burnt. But the report of *Marianus* (beſides other good reaſons to approoue it, ouer and aboue the other Writers contradictions) doth appeare to be true, and eſpecially by the

King *Hingiſtus* raigned thirty foure yeares.

peaceable entrance and raigne of his Sonne *Oese*, who next ſucceeded him in his Kingdome.

King Vortiger his miſerable end.

King *Vortiger* after the accord made betweene him and King *Hengiſtus*, as is afore-ſayd, retired himſelfe into *Wales*, and there built a Caſtle, wherein he afterward came to a miſerable end, for the Caſtle being ſet on fire, he therein was burnt.

The *Brittaines* then elected to raigne ouer them in his ſteed *Aurelius Ambroſe*, whoſe Raigne laſted thirty and two yeares.

After him Raigned

Vther Pendragon, eighteene yeares.

Next ſucceeded the Famous King

Arthur, VVhoſe Raigne endured twenty and ſixe yeares.

Then *Conſtantine*, who Raigned three yeares.

Aurelius Conanus, thirty and three yeares.

Vortiporus, foure yeares.

Malgo, fiue yeares.

Careticus, three yeares.

Cadwane, twenty and two yeares.

Cadwalin, forty and eight yeares.

Cadwalladar, three yeares.

During the Raignes of all theſe eleauen Kings, which together in number of yeares amounteth vnto 197. that is to ſay, from the death of King *Vortiger*, to the Death of *Cadwalladar* the laſt King of the Britaines, whoſe raigne ended in the yeare of our Lord 685. there began in *Britaine* ſixe Kingdomes more of the Saxons, ſo as in all there were ſeauen.

Seauen Kingdomes of the Saxons in Britaine.

The firſt, as before hath bin ſhewed, was the Kingdome of *Kent*.

That

That which began next after, was the Kingdome of the *South-Saxons*.

The third of the *East-English*.

The fourth of the *west-Saxons*.

The fifth of the *East-Saxons*.

The sixt of the *Northumbers*.

The seauenth which last of all tooke beginning was that of the *Mercians*.

Thus the Saxons, who at the first came vnto the aide of the Britains, became about two hundreth years after, to be the Possessours and sharers of this best part of the whole Ile of *Britaine* among themselues. And as their language was altogether different from that of the *Britains*, so left they very few Cities, Towns, Villages, passages, Riuers, Woods, Fields, Hils or dales, that they gaue not new names vnto: Such as in their owne language were intelligible, and eyther giuen by reason of the situation or nature of the place, or after some place in some sort like vnto it in *Germanie*, from whence they came. As the name of *Oxford* or *Oxenford*, on the riuer of *Thames*, after the Towne of like name in *Germany*, situated on the riuer of *Oder*, Our *Hereford* neere vnto *Wales*, after *Herword* in *Westphalia*, and so in like manner may bee sayd of *Stafford*, *Swinford*, *Bradford*, *Norden*, *Newarke*, *Bentham*, *Oxenbridge*, *Buckurst*, *Sconethorp*, *Holt*, *Mansfield*, *Swinefield*, *Dauentry*, *Hamsteed*, *Radclif*, *Rosendale*, and a great number more of places in our Country, that yet retayne the names of places in *Germany*, and the *Netherlands*, (albeit the ancient orthography may in some of them be some little varied) as here to be reckoned vp would be tedious.

Names of all places in Britaine changed by the Saxons.

As touching the name of our moſt ancient, chiefe and famous City, it could neere of *Luds-towne* take the name of *London*, becauſe it had neuer anciently the name of *Luds-towne*, neyther could it, for that **Towne** is not a Britiſh but a Saxon word, but if it tooke any appellation after King *Lud*, it muſt then haue bin called *Caer-lud*, and not *Luds-town*, but conſidering of how little credit the relations of *Geffery* of *Monmouth* are, who from *Lud* doth deriue it, it may rather be thought that hee hath imagined this name to haue come from King *Lud*, becauſe of ſome neereneſſe of ſound, for our Saxon anceſtors hauing diuers ages before *Geffery* was borne, called it by the name of *London*, he not knowing from whence it came, might ſtraight imagine it to haue come from *Lud*, and therefore ought to be *Caer-Lud*, or *Luds-Towne*, as after him others called it, and ſome alſo of the name of *London*, in Britiſh ſound made it *L'hundain*, both appellations as I am perſwaded, beeing of the Britaines, firſt taken vp and vſed after the Saxons had giuen it the name of *London*.

But here I cannot a little maruaile how *Tacitus* (or any ſuch ancient writers) ſhould call it by the name of *Londinũ* (that hauing bin as it ſhould ſeeme, the Latin name thereof ſince it hath bin called *London*) which appellations hee could neuer haue from the Ancient Britaines, ſeeing they neuer ſo called it, *Iulius Cæſar*, ſeemed not to know of the name of *Londinum*, but nameth the City of the *Trinobantes*, and a maruaile it is, that betweene the time of *Cæſar* and *Tacitus*, it ſhould come to get the new name of *Londinum*, no man can tell how. To deliuer my coniecture how this may

may chance to haue hapned, I am loth, for that it may peraduenture be of some disallowed, and so omitting it, I will leaue the Reader to note that the raigne of King *Lud*, from whom some will needs deriue the name of *London*, was before *Iulius Cæsar* came into *Britaine*, and not after, for *Cæsar* first entered *Britaine* in the time of *Cassibelan*, who was brother vnto *Lud*, and succeeded next after him, and in all likly-hood, if *Lud* had giuen it after himselfe the new name of *Care-lud*, or as some more fondly haue supposed of Luds-town, *Iulius Cæsar*, who came thether so soon after his death could not haue bin so vtterly ignorant of the new naming of that Citie, but haue known it as well as such writers as came after him.

Euident it is, that our Saxon ancestors called it *Lunden* (in pronountiation sounded *London*) sometimes adding thereunto the ordinarie termination which they gaue vnto all wel fenced Cities, or rather such as had Forts or Castles annexed vnto them, by calling it *Lundenbirig* and *Lunden ceaster*, that is, after our later pronountiation *Londonbury* or *Londonchester*. This name of *Lunden*, since varied into *London*, they gaue it in regard and memorie of the ancient Famous Metropolitane Citie of *Lunden*, in *Sconeland* or *Stonia*, sometime of greatest trafficke of all the East parts of *Germanie*. Of the name of London.

And I find in *Crantzius*, that *Eric* the fourth of that name, King of *Denmark*, went in person to *Rome* to solicite *Pope Paschal* the second, that *Denmark* might bee no longer vnder the Ecclesiasticall iurisdiction of the Bishop of *Hambrough*, but that the Archbishop of *Lunden*, should be the chiefe Prelate of *Denmark*, Crantzius libro 5.

Denmarke, *Sweden*, and *Norway*, the which in fine was granted. As for the name of *Ludgate*, which ſome will needs haue ſo to haue bin called of King *Lud*, & accordingly infer the name of the Citie, I anſwere that it could neuer of *Lud* bee called *Ludgate*, becauſe gate is no Britiſh word, and had it taken name of *Lud* it muſt haue bin *Ludporth* and not *Ludgate*: but how commeth it that all the Gates of *London*, yea and all the Streets and Lanes of the Citie having Engliſh names, *Ludgate* only muſt remain Britiſh, or the one half of it, to wit, *Lud*, **gate** as before hath bin ſaid, beeing Engliſh? this ſurely can haue proceeded of no other cauſe then of the lacke of heed that men haue taken vnto our ancient Language, and *Geffrey* of *Monmoth* or ſome other, as vnſure in his reports as hee, by hearing onely of the name of *Ludgate* might eaſily fall into a dreame or imagination that it muſt needes haue had that name of King *Lud*. There is no doubt but that our Saxon anceſters (as I haue ſayd) changing al the names of the other Gates about *London* did alſo change this, and called it **Ludgate** otherwiſe alſo written **Leod-geat**, **Lud** & **Leod** is all one, & in our ancient language **folk** or *people*, & ſo is **Ludgate**, aſmuch to ſay as *Porta populi*. The gate or paſſage of the people, and if a man do obſerue it he ſhall find that all the Gates of the Citie the greateſt paſſage of the people is through this Gate, and yet muſt it needs haue bin much more in time paſt before *Newgate*, was builded, which as *M. Iohn Stow* ſaith, was firſt builded about the raigne of King *Henrie* the ſecond: And therefore the name of **Leod-gate**, was aptly giuē in reſpect of the great concourſe of people through it.

That Ludgate was not ſo called after King *Lud*.

The

The City of *Yorke*, which the ancient Britaines called *Caer-Efroc*, our anceſters called **Euerwyc** and **Eberwyc**, which by vulgar abreuiation might come to be **boꝛk** or **boꝛk**, and ſo laſtly *Yorke*. **Euer** or **Eber**, is in our ancient language a wild-bote (though this latter name be Engliſh alſo) **wyc**, is a refuge or retreat, and it may be that it had of our anceſters this appellation, as being the refuge or retreate from the Wild bores which heretofore may haue beene in the Forreſt of *Gautries*, which is within a mile of that Towne, and the mote like it is, for that there remaines yet a tole called **guld-law**, which is paid for cattel at *Bowdumbar*, a Gate of the City ſo called, and was firſt granted for the payment of guides that conducted men (by like to ſaue them from beeing hurt by this cruell beaſt) through the ſaid Forreſt. To deliuer in like ſort the reaſon of our anceſters denominations, of the other Cities and Townes, as of theſe two the chiefe of the Realme, would here make too long a digreſſion. But in that they firſt comming to the ayde (as is aforeſayd of the Britaines) ſhould make themſelues poſſeſſors of the beſt part of Britaine (whereof theſe changes of the former appellations haue enſued) is not a thing altogether ſo ſtrange, if we conſider the ſundry examples of the like in other Countries, where ſtrangers hauing bin by the inhabitants called in to be their helpers, haue afterward become to be their maſters.

Yorke why ſo named.

The Autunians and Sequanians Inhabitants of ſome cantons of the *Gaules*, being at warre together, Fortune at the firſt fauoured the Autunians, by which occaſion the Sequanians did ſeeke for ayde of *Arioueſt* a King of *Germany*, who aſſiſting them; they got the better

Aſſiſtants to diſtreſſed inhabitants, make themſelues ſharers of their Country.

better hand of the Autunians, but *Arioui∫t* beholding the forces of the Sequanians in reſpect of his owne to be but feeble, made himſelfe in recompence of his trauailes poſſeſſor of the beſt territory they had. The Autunians being on the other ſide agrieued that their enemies by meanes of their new friends had preuayled againſt them, required aide of the Romans, and obtayned the aſſiſtance of *Iulius Cæſar*, who when hee perceiued both the one and the other, through their diuiſions to incline to ruine, in fine not only made them, but all the reſt of the *Gaules* tributaries to the people of *Rome*.

Moreouer *Baldwin* ſurnamed the Leaper, King of *Ieruſalem*, left for his Heire and Succeſſour another *Baldwin*, being his Nephew, and Son vnto *Sybilla*, his Siſter by her firſt Husband (for at that time ſhe was Wife vnto *Guy* of *Luſignan*) of whom for that he was young, he left *Raymond* Earle of *Tripoli*, to haue the Tutorſhip. The aforeſaid King being no ſooner dead, *Raymond* made away his Pupill, in intention to make himſelfe King, but *Guy* of *Luſignan* in the right of his wife withſtanding it, ciuill Warres aroſe betweene them, and *Raymond* finding himſelfe the weakeſt, called in *Saladin Souldan* of *Egipt*, for his aſſiſtance. This Egyptian eſpying his opportunity, tooke without any reſiſtance the Cities of *Azorton*, *Aſcalon*, *Berithe*, and *Ieruſalem* it ſelfe, and in concluſion the whole Realme, which with ſo great trauaile and coſt, the Chriſtians had before recouered.

A like third Example, I will here ſet downe, and ſo returne to my former matter. The *Grecians* being in popular diſſention, one ſort willing to aduance vnto their

their Emperial crowne *Iohn Cantacuſſin*, and the other ſort *Iohn Palleologus*, his Sonne in Law, but the Sonne finding himſelfe of leaſt abillity, ſent for aide vnto *Orcan*, at that time King of the Turkes, who with his Forces paſſing ouer at *Heleſpont* ſo preuayled, that he indeed made him Emperour, but by this meanes, himſelfe and his Turkes, firſt began to get a taſte of the ſweetnes of *Europe*, which before that time they neuer knew, and for his firſt footing therein he made himſelfe the ſure poſſeſſour of the City of *Galliopolis*: and after his Death, *Amurate* his ſucceſſour tooke *Philippolis*, and *Andrinopolis*, and neuer ceaſed vntill he had gotten that whole Empire, and chaſed out *Palleologus* whom his Predeceſſour had inſtalled; but now to returne to our matter.

Vnto *Hingiſtus* in the Kingdome of *Kent*, ſucceeded (as before hath bin ſayd) his Sonne *Oeſc*. To *Oeſc* his Sonne *Occa*. To *Occa* his Sonne *Ermiric*, and vnto *Ermeric*, his Sonne *Ethelbert*.

King Ethelbert the firſt chriſtned Engliſh King.

This King more bleſſed then all his Predeceſſours, was the firſt of all the Kings of our *Saxon* Anceſters, that euer receiued the Chriſtian Faith: the which Faith he right happily receiued, about an hundreth and fifty yeares after the arriuall of *Hingiſtus* firſt King of *Kent*, out of *Saxony* into *Britaine*. He was married vnto the Lady *Bertha*, the Daughter (as I take it) of *Clotharius* the firſt of that name, King of *France*, and not of *Cherebert* his ſonne and ſucceſſour, for that as the French Chronicles report, *Cherebert* raigning but a ſhort ſpace, dyed without iſſue. This Queene being a Chriſtian, as were her parents; he permitted vnto her the free vſe of her Chriſtian Religion, and the ha-

uing of the chaſte and Vertuous Biſhop *Luidheard*, about her, as alſo her Chriſtian ſeruants, by whoſe good examples he could not but be much edified; and by ſuch his charitable permittance of them, he peraduenture obtayned the enſuing fauour, which of Almighty God he ſoone after receiued, which was his owne Chriſtianity.

Some few yeares before he receiued the ſayd Faith, it hapned in the time that *Aella* Raigned King of *Deira*, ſometime a part of the Kingdome of the Northumbers, that certaine Engliſh children of that country (whether taken in warre, and ſo tranſported away by enemies, or that it were tollerable among Pagan people, ſometimes to ſell away their Children) were brought to *Rome* to be ſold (as Captiue Heathen people are wont to be among Chriſtians) and ſtanding there in the Market; a certayne Reuerend Religious Father named *Gregory*, being a man, as witneſſeth *Venerable Bede*, of the greateſt vertue and learning of his time, comming thither and beholding them to be of a very faire Complexion, ruddy and white with yellowiſh hayre, demaunded of the Merchant that had them to ſell, of whence they were, which being told him, he asked if they were Chriſtened, it was anſwered that they were not, whereat fetching a deep ſigh, he ſayd; alas, that the Author of darkneſſe ſhould yet detayne people of ſuch bright countenances in his poſſeſſion, and that men of ſo faire faces ſhould inwardly carry ſuch foule ſoules. Demaunding by what name this people were called, anſwere was made him, that they were called *Angles*, or rather (if it were pronounced as they then called themſelues,

Engliſh Pagan children to bee ſold in Rome.

ſelues) **Engeliſce**, that is to ſay Engliſh. The reuerend Father perceiuing this name to alude vnto the name of *Angeli* in Latin, ſayd, verily not without cauſe are they called *Angles*, for they haue faces like *Angels*, and meete it were that ſuch men were made partakers and Cœheires with the *Angels* in Heauen, then demaunded he the name of the Prouince from whence they came, and it was anſwered him; they were of *Deira*, that is well quoth he, for they are to be deliuered *De ira Dei*, that is, from the ire of God, and called to the mercy of Chriſt. What is the name, quoth he, of the King of that Countrey, it was anſwered, that his name was *Aella*, vnto which name alſo alluding, *Alleluia* quoth hee, muſt be founded in that Princes Dominions, to the prayſe of Almighty God his Creator.

And beeing ſtricken with much compaſſion, to behold that ſuch Angelicall people in reſpect of their great beauty and comelineſſe, ſhould continue the bond-ſlaues of the foule feind of Hell; he went vnto *Pelagius* the ſecond, who then was Pope, deſiring of him, that ſome Miniſters of the VVord of God, might be ſent into Britaine, to Preach vnto the Pagan Engliſh people, the Faith of *Ieſus Chriſt*; offring himſelfe to be one of that number, that would in Perſon vndertake the iourney, if ſo it pleaſed the Pope to allow thereof. Some that haue written the life of S. *Gregorie* do report, that he obtayned of the Pope, this his pious deſire, and that he departed from *Rome*, and was three dayes onward on his iourney towards Britaine, and that the people of *Rome*, when they had gotten knowledge thereof, were

St. *Gregory* was on his way three dayes iourny to haue come into *England* in perſon.

were exceeding ſorrowfull, and went vnto the Pope, and in a Lamentable manner declared how great a loſſe, and detriment it would bee vnto the whole City, to want the preſence of ſo worthy a perſon; and therefore beſought him, that this Reuerend Father might be ſent after, and called back againe. The Pope conſidering their ſo earneſt deſire, he thereunto condeſcended, and ſending after him, cauſed him to returne againe to *Rome*. *Venerable Bede* is heerein ſomwhat briefe, and only ſheweth that albeit the Pope would haue granted him leaue to haue gone, yet would not the people ſuffer him to depart ſo farre from their City of *Rome*. But by this occaſion the Pope, now hauing the more knowledge of the life, learning, and vertue of this good Religious Father, he ſoone thereupon aduanced him to the dignity of a Cardinall, and himſelfe not long after chancing to die, this Cardinal was then (though much againſt his own mind) choſen his next ſucceſſour, and was the firſt in that Sea, of the name of *Gregorie*, howbeir he became afterward more renowned by the name of *Gregorie* the great, then of that name the firſt, and for his great learning and ſcience, worthily reputed one of the foure chiefe Doctors of the Church.

St. *Gregory* choſen Cardinall, and ſoone after Pope: ſendeth *S Auguſtine* into *England*.

Being now Pope, and mindefull of the good worke which before he purpoſed, mooued thereunto (as ſaith *Venerable Bede*) by the inſpiration of God, he ſent S. *Auguſtine*, and with him certaine other Monkes which feared God, to Preach the word of God vnto the Engliſh Nation, who after ſome difficulties, and their long iourney, arriued in the Ile of *Tanet*, (which as it ſhould ſeeme, was at that time farre greater then now

now it is) to the number of almoſt forty perſons, beeing ſo much encreaſed, by reaſon of certaine French-men to be their Interpreters, which according to the appoyntment of Pope *Gregory*, they brought with them, whereby it is to be noted, as in the enſuing Chapter, I ſhall take occaſion to make manifeſt, that the true and ancient language of the French-men, which was at that time yet with them in vſe, was in effect all one, which the ancient language of the Engliſh-men, which they at that time did alſo ſpeake.

Ancient Engliſh & French in effect al one.

Beeing in the afore-ſayd Ile arriued, they ſent vnto King *Ethelbert*, to let him vnderſtand both that they were come from *Rome*, and that they had brought with them ſuch Doctrine, as ſhould bring the receiuers and Followers thereof, to enioy an euerlaſting Kingdome in Heauen, with the true and liuing God. The King vpon this meſſage commaunded that they ſhould ſtay in the ſayd Ile, hauing all things neceſſary miniſtred vnto them, vntill they ſhould further vnderſtand his pleaſure. Soone after the King came into the Ile in perſon, and for that hee ſuppoſed if they were skilfull in Sorcery, they might perhaps deceiue his view within ſome houſe, he appointed to ſit and giue them Audience in the open Ayre. And becauſe this acte and meſſage importeth ſo great a good, as the firſt bringing of the Faith of Chriſt vnto Engliſhmen, that neuer before beleeued in him, but were vnbaptized Pagans, and altogether ignorant of the knowledge of the true God, ſeruing and ſacrifiſing vnto their Idoles **Thor, Woden, Friga**, and the like, I haue here according as *Bede* ſets it down, thought good by portraiture more liuely to deliuer the manner thereof vnto the view of the Reader.

THE

THE MANNER OF THE FIRST BRINging and Preaching of the Christian Faith, vnto Ethelbert King of Kent.

then was an other manner of the bringing in and preaching of the Christian faith into this kingdom in the Apostles time, and of setting it vp in the dayes of king Lucius about the yeare of our Lord 180.

Shaven crownes, crosses and crucifixes, singing of Latanies, as this author calleth them, were neuer ordained by christ, nor vsed by his Apostles.

Beda.

These Religious Fathers not armed with the force of the Diuell, but strengthened by the power of God, carrying before them in a place of a Banner, a crosse of siluer, and the image of our Sauiour painted in a table, with inuocating Almighty God in singing the Lata-

nies

nies approched vnto the Kings preſence, before whom (beeing ſet downe as hee willed them) they began to preache, both vnto him and his whole traine; the word of life. Audience giuē by King Ethelbert vnto S. Auguſtine.

The King hauing heard them anſwered that they gaue very faire words aud promiſes, but for that they were vnto him ſtrange and vnknowne, he could not ſo raſhly aſſent vnto them and forſake the Religion which hee and his people had ſo long obſerued, neuertheleſſe quoth hee, ſeeing you are come ſo farre to imparte vnto vs ſuch knowledge as you take to bee very true and good, wee will not ſeeke your trouble; but rather with al curteſie receiue you and yeild vnto you ſuch things as are neceſſarie for your liuely-hood; Neither do wee prohibit you to gaine vnto your profeſſion by your preaching as many as you can. Hee moreouer allowed them in *Canterbury* (the chiefe Citie of his dominion) a place to reſide in, and according to his promiſe prouided them of neceſſaries, and freely licenſed them to preach. When a while they had thus proceeded, the good King being much pleaſed in beholding their puritie of life and Godlyneſſe of conuerſation, and conſidering alſo the promiſſes of the ſweet ioyes of Heauen (which to bee true they approoued by the woorking of many miracles) hee did beleeue and was Baptiſed, whereby beeing before of the greateſt earthly poſſeſſions of any his predeceſſors for that his dominion extended euen vnto the floud *Humber*, he now became capable (more then they euer were) of the eternall poſſeſſion of the Kingdome of Heauen. A gratious anſwere of King Ethelbert. The conuerſion of King Ethelbert.

Such as are deſirous more particularly to vnder-

ſtand the true manner and forme of the Religion, and ſeruice whereunto this our firſt chriſtian Engliſh King and his people were conuerted, may for their further ſatiſfaction therein haue recourſe vnto *Venerable Bede*, and all ancient authors that thereof haue written.

This King thus beeing become a member of the Church of Chriſt, endeuoured in all he might, to ouerthrow the ſinagogue of Sathan, by breaking down the abhominable Idolles before mentioned and ſuch like. Whoſe good enſample through the grace of almighty God, the Kings of the other ſeuerall Kingdomes ſoone after did enſue, as firſt *Edwine* King of *Northumberland*, *Carpenwald*, King of the Eaſt-Engliſh, *Sebert* King of the Eaſt-Saxons, *Kynigilds* King of the Weſt-Saxons, *Peda* King of the Mercians, and *Ethelulphe* King of the South-Saxons, wherein God ſo wrought, that in the ſpace of not much aboue threeſcore yeares after the conuerſion of King *Ethelbert*, all theſe were conuerted from paganiſme and Idolatrie vnto the beleefe and worſhip of our Lord *Ieſus Chriſt*, and the Chriſtian Faith was publikely Preached in al their dominions. Churches, Chappels and Monaſteries were erected to the ſeruice of God, they buylded Colledges and Scholes for the increaſe of learning. And in ſubſcribing their names to any important writing (which contayning ſome donation was commonly in meeter, belike to be kept the better in memorie) the names of a number of witneſſes being put vnto it, the ſigne of the croſſe was alſo added. And ſuch was the zeale of our firſt Chriſtian anceſtors in the propagation of the faith, that they

The Engliſh-Saxon Kings become Chriſtians.

The fruites of the conuerſion of our ancient Kings.

Donations of Land written rime.

they neither forgot nor omitted, to labour for the conuerſion of their ancient Country-men the Saxons remaining in *Germany*, but ſent ouer diuers godly and learned men to Preach vnto them the Faith of Chriſt. As vnto the Inhabitants of *Frieſland*, and *Holland*, with *Zealand*, and ſome part of *Flanders*, and *Brabant*, *Willebrordus*, with eleauen others his aſſiſtants. Vnto thoſe of *Weſtphalia*, the two *Ewalds*, called according to the colour of their haire, the blacke, and the white; Who there were Martyred about the yeare of our Lord 687. All theſe before mentioned, in reſpect of the naturall affection they carried vnto the Country-men of their Anceſtors and great Grandfathers, whoſe good (through their Chriſtian zeale) they moſt deſired, were not onely therefore moſt fit, but alſo for that they ſpake one ſame language, with them, as generally all the Inhabitants of our Country, and thoſe of the afore-named parts at that time alſo did.

Willebrord was the firſt Biſhop of Vtright.

About 900. yeares paſt, our language, and the language of Saxony and the Netherlands was all one.

Vpon like zeale, *Winfrid* whom Pope *Gregory* the ſecond, named *Boniface*, did alſo Trauaile in the conuerſion of the people of *Frieſland*, *Thuring*, and *Heſſen*: and beeing afterward made Biſhop of *Maguntce*, he went backe againe to *Frieſland* to proſecute his former worke, and was there murthered.

S. Boniface an Engliſh-man, an Apoſtle of Germany.

To come now vnto the cauſe of the generall calling of our Anceſtors by the name of Engliſhmen, and our Country conſequently by the name of *England*, it is to be noted, that the ſeauen petty Kingdomes afore-named, of *Kent*, *South-Saxons*, *Eaſt-Engliſh*, *Weſt-Saxons*, *Eaſt Saxons*, *Northumbers*, and *Mercians*, came in fine one after another by meanes of

How our country came to be called *England*.

the VVest-Saxons, who subdued and got the Soueraignty of all the rest, to bee all brought into one Monarchy vnder King *Egbert*, King of the sayd West-Saxons. This King then considering that so many different names, as the distinct Kingdomes before had caused, was now no more necessary, and that as the people were all originally of one Nation, so was it fit they should againe be brought vnder one name; and although they had had the generall name of Saxons, as vnto this day they are of the Welsh and Irish called, yet did hee rather choose and ordayne that they should bee all called *English-men*, as but a part of them before were called: And that the Countrey should bee called *England*. To the affectation of which name of English-men, it should seeme he was chiefly moued in respect of Pope *Gregory* his alluding the name of **Engelisce** vnto *Angelike*. The name of **Engel**, is yet at this present in all the teutonic tongue, to wit, the high and low Dutch, &c. asmuch to say as *Angel*, and if a Dutch-man be asked how he would in his language call a *Angel like-man*, hee would answere **Ein Engelsh-man**, and being asked how in his owne language he would, or doth call an **English-man**, he can giue no other name for him, but euen the very same that he gaue before for an *Angel like-mã*, that, as before is sayd, Ein **English-man**, **Engel** being in their tongue an *Angel*, and **English**, which they write **Engelsche** *Angelike*. And such reason and consideration may haue mooued our former Kings, vpon their best coyne of pure and fine gold, to set the image of an *Angell*, which may be supposed, hath aswell bin vsed before the Norman Conquest as since.

The name of Britains could not be by them assumed because they were not of that race.

Gregorius Magnus.

The reason of our ancient coyne of Angels.

Thus

Thus the name generally of Saxons was by the ordinance of Noble King *Egbert*, about the yeare of our Lord 800. brought vnto the generall name of Englishmen, which being a name of such glory, as the deriuation sheweth it, euer may they with all increase of honour therein continue.

The Countrey was accordingly called *Engaland*, and by abreuiation *England*, a name which well accordeth vnto two significations; for first it seemeth to haue had it by reason of the English people, whose Land it now was: And secondly, in regard of the forme or fashion thereof; for that it groweth vnto a narrownesse both towards the North, and towards the VVest: The name of the first, or olde *England*, Page 124. whereof before I haue spoken hauing risen (as most apparently it seemeth) for like cause and reason of the streightnesse or narrownesse thereof.

And whereas *Cornelius Killianus* noteth to haue found in some ancient writings, that our Countrey of *England* was sometime called *Saxonia Transmarina*; this name in all likely-hood may haue beene giuen it by some Forraigne Writers, at such time as it was diuided into seauen Kingdomes, before it had the generall name of *England*. In which time considering that the whole was possessed by Saxons; Forraigne writers could giue it no name in generall more apt, then by calling it by the name of *Saxonia Transmarina*. It also seemeth that some of our Ancestors when in those dayes they would call it by a generall name did call it *New Saxony*, and this I gather, because I finde in some of our old Writers, that they called the Country from whence their Saxon Ance-

Saxonia Transmarina.

Noua Saxonia.

ſtors came into *Britaine*, by the name of *Old Saxons*, which name they could not giue it, but to make a diſtinction betweene that and the new.

Names of ſhieres, why ſo giuen.

The Noble King *Egbert*, hauing as hath bin ſaid giuen vnto our Country the name of *England*; the good and rightly renowned King *Alfred*, did afterward diuide it into Shieres, that is as wee now would ſay, into ſeuerall ſhares or parts, giuing them ſuch ſeuerall names, as in effect they yet among vs do retaine. Some by reaſon of their ſituation, as *Kent*, for that it is as it were a nooke of the Country: A nooke or corner being in our ancient language called a kant, or cantell: *Canterbury* thereof, yet by the Netherlanders called *Cantelbergh*; and this name ſounding neere vnto the name of *Caine*, which that Shiere is ſaid to haue had in the time of the Britaines, the change thereof was the leſſe markable. Some he called according to the Inhabitants, as *Eaſt-ſeax*, now *Eſſex*, becauſe it was the eaſterne Habitation of the Saxons. *Middle-ſeax* for that the Saxons there ſeated were in the middeſt of the other that inhabited about them. *Buckingham-ſhire*, as it ſeemeth, of the aboundance of buken-trees or as wee now pronounce them beachen-Trees; and *Barkeſhiere* of the plenty of Beorcken-trees, or as we now call them Birchen-trees; and ſo had the other Shieres for one or other like cauſe ſuch denominations as we doe yet at this preſent giue them. And whereas M. *Camden* calleth the people of *Middleſex* and *Eſſex*, by the name of *Trinobantes*: Thoſe of *Buckingham ſhiere*, *Bedford ſhiere*, and *Hertford ſhiere*, *Cattieuchlani*, and the Inhabitants of the other parts by like extrauagant, and out-worne names,

names, he is not to be vnderſtood that any of thoſe names do belong to the preſent inhabitants, or thoſe from whome they are decended, but onely to ſuch people as liued there in the time of the Britanes and Romans, before euer our Engliſh-Saxon anceſtors came there to inhabite.

And whereas notwithſtanding the aforeſaid general change of demonſtration made by King *Egbert*, the Britains haue ſtill continued (as is ſaid before) to call vs Engliſhmen *Saſsons*, that is to ſay *Saxons*, it will not bee much from our purpoſe heere to ſhew the true cauſe and reaſon why the Saxons or Engliſhmen, did neuer call the ſaid former inhabitants of our countrey, *Britains*, as theſe people called themſelues, but by the name of **welſhmen**, as wee yet call them, and this I am the rather enduced to ſhew becauſe I finde it to bee very much miſtaken, and yet generally to paſſe currant as a thing without doubt or contradiction.

Why the name of welſhmen was giuen to the Britans

The Britains knowing the Saxons to call them **welſh**, and not knowing the true cauſe why, could fall into no other accompt, but that **welſh**, muſt needs in the Saxon language ſignifie a ſtranger, and ſome authors ſo ſetting it down others haue followed them in the ſame opinion: but if the firſt ſuppoſers of this had well vnderſtood the Saxon tongue, they would haue knowne that welſh doth neuer therein ſignifie a ſtranger, nor yet in any teutonic whatſoeuer, either high or low: the word **fremit**, is in the old Saxon tongue ſtrang, and **frometling** a ſtranger, wherof the moderne teutonic yet retayneth the words **frembd**, and **frimbdling**.

Welſh doth not ſignifie a ſtranger.

That the Saxons gaue them the name of **welsh** after they came into *Britaine* is alltogether vnlikely, for that inhabiting so neere them as they did, to wit, but ouer-against them on the otherside of the sea, they could not want a more particular and proper name for them, then to call them strangers: which is one argument that the name of **welsh**, could not so signifie. True it is that **welsh**, they called them, and their countrey **welshland**: & by this name of **welsh**, they meant and intended no other thing, then to call them *Gaules*, which hauing in their language, time out of minde so continued, is an euident signe that the Britaines were orginally a people of the Gaules, which the Saxons according to their manner of speech instead of calling **Gallish** called **wallish**, and by abreuiation **walsh** or **welsh**. In the ancient teutonic it is very often found that diuers names which the french are wont to begin with *g*, the Germans, began with double *w*, as **ward**, for *Gard*, **wardain** (whereof we yet keepe the name of **warden**) for *Gardian*, warre for *Guerre*, and very many the like, and French authors do alwayes call our **wales**, *Gaulles*, our **Cornwales**, *Cornugaules*, and *Edward* our famous prince of **wales**, they called *Edward* Prince de *Gaulles*.

It is further to bee obserued, that as the Gaules did anciently border all along on the west side of the Germans from the south to the north, so were they of them euen all along as farre as their country stretched called **welsh**, insomuch as *Lombardie*, being that parte of *Italy*, which bordereth neerest vnto the Germans, and heeretofore inhabited by a people of the Gaules was called *Gallia Cisalpina*, the Germans do yet

yet vnto this day vulgarly cal **welshland**, and it being (as is said) the part of *Italy* next vnto them, the name of this part hath still serued among the Vulgar people of *Germany* for the whole, who therefore call all *Italy* **welshland**, and *Italians* **welschers**, and if any of the common people of *Germany* do giue this name to some other strangers comming amongst them, they doe it not thereby to call them strangers, but by supposing them to be Italians.

Germanes call *Italy Welshland.*

So in like manner do the lower Germanes or Netherlanders, Vulgarly call the present French tongue **wals**, and the inhabitants of *Henalt* & *Artois* **wallen** or **wallons**, which is asmuch to say as **welsh**, & their Prouinces **wals-land**. Yea the lesser part of *Brabant*, wherein the French tongue is spoken, is of those of the greater part called **VVals-Brabant**, that is *Welsh-Brabant*. And a part of *West-Flanders*, where the French tongue, and not the Flemish is spoken, is commonly called *Flandres-Gallicant*: The rest or greater part beeing called *Flandres-Flamengant*. *Flandres-Gallicant* being in the Flemish or low Dutch, **VVals-vlaenderen**, and according to our Pronountiation *Welsh-Flanders*, whereby it doth plainly appeare, that *Wallish* and *Gallish*, otherwise *Gaules* and *walles* or *VVelsh*, is all one.

Netherlanders call the prouinces of *Henalt* and *Artois* by the name of *Welshland.*

As now the higher Germans called the *Gaules* in *Lombardy* **welsh**, and the lower Germans did so call the French, as well as they did the people of *Henalt* and *Artois*, and the inhabitants of some part of *Brabant* and *Flanders* (as is aforesaid) so the Saxons inhabiting on and towards the Sea coasts of *Germany*, did also call their ouerthwart neighbours the Britaines by

the ſame name of **welſh**, induced as it were by ancient tradition to call them as Originally they had bin, that is to ſay *Gaules*, and ſometimes (by like to make a diſtinction betweene them and the other *Galiſh* or *Wallish* people, being each from other ſequeſtred by the Sea) to call them **Bzit-welish**, which is in effect aſmuch to ſay as *Britaine-Welſh*, and their Countrey accordingly **Bzit-welish-land**, for ſo in ſome olde Saxon writings I haue found it.

OF

OF THE DANES AND THE NORMANES AND THEIR COMMING INTO *England*. And how the Engliſh people haue ſtill notwithſtanding remained the Corpes and Body of the Realme.

The ſixt Chapter.

ABout three hundreth and fifty yeares after the comming of the Engliſh Saxons into *Britaine*, and one hundreth fifty and ſixe yeares after they were become the ſole Poſſeſſours of that part therof, which of them tooke the name of *England*: the Danes who in other fore-going times had both on the Sea coaſt, and ſometime by landing in the Countrey, moleſted the *Brittaines*, came now againe by warre to trouble and moleſt the Engliſh Saxons.

This people were not much knowne vnto the Ancient Greeke or Latin writers, for that they ſuppoſed the coldneſſe of their Country to be ſuch, as that it ſcarſly permitted any inhabitants. That they were anciently of one originall with the Germans (as in the firſt Chapter I haue noted) *Franciſcus Irenicus*, and ſundry other Authors doe affirme, and I think there is thereof no doubt to be made: their language, neerenesse of Habitation, complexion and cuſtome of liuing, thereunto agreeing. *Franciſcus Irenicus.*

Cornelius Tacitus ſaith, that *Germany* goeth bowing towards the North with a great compaſſe, which *Cornelius Tacitus.*

cannot ſo be, vnleſſe he will compaſſe into *Germany*, *Denmarke*, *Norway* and *Sweden*, and hereunto accordeth *Albertus Crantzius* in his alleadging that ſuch as haue anciently written of the great and ſpacious countrey of *Germany*, haue added vnto it the three ſeptentrionall or northerne Kingdomes, as *Denmark*, and the other adiacent Countries before-named. *Martin Luther* wadeth further, and will haue *England* alſo to be a part of *Germany*; but hereof he makes his owne fancy his Author, for another Author of more Antiquity then himſelfe he can find none. Manifeſt enough it is, that *England* was neuer any part of *Germany*, but a people of *Germany* haue in deede made a part of *Britaine* to be *England*.

Albertus Crantzius.

Denmarke originally a part of *Germany*.

Joh. Aurifaber in Luthers Tyſchreden.

Whence the name of Danes, or their Countrey of *Denmarke* ſhould proceed, ſome haue made ſundry doubts; but I hold it a farre better direction in ſuch caſes to follow the old grounded opinion, that hath by Ancient traditions ſucceeded from age to age, as from the Father to the Sonne, then to ſeeke the certainty among ſo many new and vncertain coniectures. VVee ſee for example, how ſuch as will not allow the Britaines to take their name of King *Brute*, are left confuſedly to the ſuppoſed names of *Pridcaine*, *Brith-tania*, *Bridania*, and I wote not what: And ſo in like manner, ſuch as will not allow the Danes to take their name of *Dan* their firſt King, for that ſome haue made him a Gyant, & told of him ſome fabulous tales, are left at randome to ſeek the cauſe of this name eyther to haue come from a City called *Donia*, or as others tell vs, from the Dahis a people of *Scythia*, or after others from Dauſiones or Danciones, or as *Iu-*

Denmark ſome ſay, was firſt called *Oſtgard*.

nius

nius will haue it, from the firre-trees which grow in this country: **Firre** beeing in the dutch tongue alſo called **Dene**. But as the chroniclers of our coũtry can find no other deriuation of the ancient King of the Britans then immediately from *Brute*, no more can the Daniſh King bee found to haue any other beginning then immediately from *Dan*, which me thinkes is a ſtrong argument to confirme the receiued opinion of the names, of both theſe nations & countries.

Firre groweth aſmuch or more in the other northern countries as in *Denmark*.

And as for the word marke, when it ſerueth vnto the name of a country, as **Denmark**, **Stiermark**, **Markgraueſchap** (otherwiſe **Markegreueſhip**) or the like, it ſignifieth in true ſence, a limited or marked out place for a poſſeſſion or Iuriſdiction, as in the firſt chapter I haue alredy noted: and our name of marſhes of walles is corruptly ſo vſed, for marſhes are properly mariſh groundes, and it was anciently the marſhes of *wales*, and the c beeing in our ancient language pronounced as k, it was in pronountiation the mearkes of wales, that is to ſay, the marks, bound or limites of *wales* and ſo may be ſaid of the North partes toward *Scotland*. In like ſorte on of the ſeauen Kingdomes of the Saxons, which after the Latin name thereof weecal *Mercia*, was of our ancetors called **Mearkenland** and **Markenrye**, that is the country or Kingdome marked or limited out. And heerevnto accordeth our name of **Mearestodes**, which ſhould be **Mearestones** becauſe they ſtand for the markes whereby the grounds belonging to different owners are limited and deuided, and thus may it the more plainly appeare, that this word **Mark** doth aſwell ſignifie a limite or border, as a country or a Region.

Marſhes of walles not rightly ſo named.

They are deceiued that thinke the contrary.

Denmarke is a very ancient Kingdome, and the Danes haue alwayes bin a moſt warlike nation, and greate numbers of them comming at ſundrie times foorth of their country, haue made their puiſſance knowne to the moſt nations of *Europe*.

The firſt cauſe of the inuaſion of the Danes.

Their firſt comming into our country, is reported to haue bin vpon two occaſions. The firſt and principall beeing thus. *Osbert* King of *Northumberland* comming to the houſe of one of his nobles called *Beorne Bokard*, and finding him abſent, violated his wife; a moſt beautifull and chaſte Lady: her husband ſoone after returning home, and finding her weeping, demaunded the cauſe of her ſorrow; ſhee with teares made vnto him her plaint, telling him how the King comming to her houſe, ſhe had honorably entertained and ſerued him, and how by telling her that hee had ſomething to imparte vnto her in counſell, made by that meanes all ſeruants and others to auoyd the chamber, where beeing left alone and ſuſpecting no euill, ſhee was through maine force by him rauiſhed.

Polichro.

The Noble-man hearing this, willed her to bee of good comforte, for quoth hee, feebleneſſe againſt force can little auaile, and therefore and for that thou haſt told mee the truth, thou ſhalt not bee of mee the leſſe beloued; howbeit if God lend mee life I will reuenge the iniury: and calling his friends together, who were the chiefeſt Noblemen of the country, hee declared vnto them the wrong which the King had done vnto him; whereupon they aduiſed him to go vnto *Yorke* where the King then was, and there to defie him. Their aduice hee followed, and comming vnto the Kings preſence, accompained with ſundry his

his followers, the King when hee ſaw him vſed him in his ſpeeches courteouſly; but hee contrariwiſe told the King that hee defied him, and that from thence forward hee would neither hold ought of him, nor yeild vnto him any fealtie or homage, and ſo departing away, paſſed which expedition ouer the ſeas into *Denmark*, vnto King *Goderic* (as I take it) though ſome of our Chroniclers call him *Godern*, but *Godern* it could not bee, for that *Godere* called in Latin *Gotorinus*, raigned before the time of *Chriſt*. This King was his kinſman, and to him he made his complaint of the great iniurie before rehearſed, intreating his aſſiſtance for revenge. The King hearing it and being glad it ſeemeth of an occaſion whereby hee might ſend forces ouer into *England*, prouided a nauy of ſhippes and leuied a great power, the which vnder the conduct of *Hunga* and *Hubba* two of his bretheren or kinſmen, hee ſent into *England*. Theſe landing in the North parts and encountring King *Oſbert* in Battaile, either ſide receiued ſome loſſe, but in fine, King *Oſbert* himſelfe was ſlaine.

A ſecond cauſe of the inuaſion of the Danes.

The cauſe as others report it was, that one *Lothbrok* a Dane hawking on the ſea ſhore, his hauk took her flight ſea-ward, and hee taking a little cockbote to follow her was driuen by contrarie wind to the coaſt of *Northfolk*, and there landed at *Rodham*, whereof King *Edmund* hee was well entertained, but this, *Beric* the ſayd Kings falconer greatly enuying, hee murthered him in a wood, and the body by a ſpaniel beeing found out, *Beric* was conuicted of the murder, & by ſentence of iuſtice being ſet in *Lothbroks* boate without ſaile or tackling, was by the wind and tide

tyde driuen ouer into *Denmarke* euen there where *Lothbroke* himſelfe had taken bote. The bote there beeing knowne to haue belonged vnto *Lothbroke*, *Beric* was layd hands on and examined, but very falſly and malitiouſly hee told them that King *Edmund* had murthered the afore-named *Lothbroke*, and this beeing made knowne, the King of *Denmark* ſent ouer (ſay they) the two afore-named Captaines *Hunga* and *Hubba* with an armie of (men, to reuenge the murther.

Theſe two tales thus particularly told, doe both carry probabilitie of truth: howbeit that a King of *Denmark* ſhould make warre againſt another King or countrie for the killing of a falconer, and that before hee were well certified of the truth whether the King killed him or no, or of the cauſe why, if hee had bin by him killed, doth carry very ſmall appearance to make this ſeeme to haue bin the very cauſe in deed; neuertheleſſe ſuch a report malitiouſly made by *Beric*, and comming as is likely iuſt in the nic, at or about ſuch time as *Beorne* might be there ſolliciting for ayd, could the more moue the Danes to the inuading of the country and ſo theſe two things concurring together, may both paſſe with out contradicting the one the other. And that both the true complaint made by *Beorne* againſt King *Oſbert*, and the falſe calumniation by *Beric* againſt King *Edmund*, may ſo haue hapned in deed, doth appeare in that the Dans after they had ſlaine King *Oſbert*, haſtned vnto the deſtruction of King *Edmund*, whoſe forces when they had ouerthrown in Battail, they there vpon took himſelfe priſoner, and finding him to remaine moſt conſtant

ſtant in the faith of Chriſt, which they (beeing as yet pagans) much vrged him to forſake; they bound him to a tree and ſhot him to death with arrowes. Thus as it appeareth they had a greater ſpite vnto this good King *Edmund* then vnto King *Osbert*, who before as is ſaid, they ſlew in battaile: for that they not beeing ſatiſfied with this King *Edmnnds* cruell death and torments, beheaded him after hee was dead. Marrirdome of S. Edmund.

Theſe two complaints as is aforeſaide of *Beorne* and *Beric* comming thus together, ſome peraduenture vnderſtanding of the latter and not the former, might note it downe for the eſpecial cauſe, when as in deed it did onely therevnto concurre.

But that the firſt was the very true cauſe, an example like vnto it which hapened in *Spaine*, about foureſcore yeares after this chanced in *England*, may giue a kind of teſtimony. For *Roderic* King of *Spaine* hauing defloured the daughter of Counte *Iulian*, a Noble man of that countrey, the ſaid count to be reuenged vpon the King, brought in the Saraſins of *Africa*, who being ſent by their King *Miramolin*, vnder the conduct of there leader Muza, arriued there in the yeare of our Lord 714. and in the ſpace of two yeares obtained almoſt al *Spaine*, except the partes of *Auſtria*. Cauſes of the Moores inuading Spaine.

In which ſhort ſpace according to ſome authors, there were ſlaine of the one and the other ſide to the number of ſeuentie thouſand men; and theſe Moores and Saraſins were not wholy expelled vntill the yeare of out Lord 1480. ſo that they occupied ſundrie Kingdomes and prouinces in *Spaine*, for the ſpace of 166. yeares.

The Danes as afore ſaid hauing ſlaine King *Osbert*,

and martyred King *Edmund*, ranged from one prouince to another, but not without many encounters; wherein according to the fortune of warre, they had sometimes the better and sometimes the worse, and had often bin vtterly extinguished had they not bin relieued with new supplies from time to time from *Denmarke*, by which meanes they came now and then to get the possession of one Prouince, and now and then of another: and in fine (though long it lasted not) the domination ouer the whole Realme. For *Canutus* the second of that name, King of *Denmarke*, hauing gotten by agreement betweene him and our King *Edmund Ironsyde*, to bee sharer with him in the one halfe of his Kingdom; yet after the said King *Edmunds* death, albeit he left his two yong sonnes *Edmund* and *Edward* behind him, *Canutus* vpon the law of growing-too and because in the couenant betweene him and King *Edmund Ironsyde* no assurance was made for the succession of the said King *Edmunds* children, tooke vpon him the possession of the whole Realme: And thereunto as some of the Chroniclers affirme, he also obtained *Scotland*; and had moreouer the Kingdomes of *Sweden* and *Norway*, so as hee was King of fiue Kingdomes: and consequently the greatest King (as I take it) that euer *England* had, and prooued in the end a very notable and good Christian Prince.

The younger of these was afterward called Edward the outlaw.

Io. Stow.

King Canutus the Dane the greatest King that euer England had.

Next after him succeeded in the Realme of *England*, his illegitimate sonne *Harold*, surnamed *Harefoot*, howbeit *Hardi-Canutus* his brother and the legitamate sonne of their Father, gat in his life time the possession of the south-parte of *England*, and after his death the kingly gouernment of the whole: but the

the times of the raignes of theſe three Daniſh Kings being al added together, do not amount vnto aboue twentie and ſeauen yeares in the whole.

The line and ſucceſſion of the Engliſh Kings for that time beeing thus interrupted, at the end of the aforeſayd yeares it began againe vnder King *Edward* (for his great pietie after his death called S. *Edward the confeſſor*) who was Brother by the Fatherſide vnto King *Edmund* the laſt Engliſh King that raigned next before *Canutus*, & by his mother being the ſecõd wife vnto his Father King *Ethelred*, he was Brother vnto *Hardi-Canutus* the laſt Daniſh King, by whom before his death he was ſent for out of *Normandie*. Edmund Ironſyde.

And it is to be noted that albeit ſundry troops of Danes did enter the realme at their ſundry inuaſions, yet were they ſtill ſo ſpent and conſumed by war that they wanted time of peace and repoſe ſo to ſetle and plant themſelues as that their poſteritie might there multiplie and make an enduring habitation, which in the little repoſe they had in the onely twentie and ſeauen yeares wherein their three Kings raigned, they could not do. For as preſently before the beginning of that repoſe, King *Ethelred* the father of King *Edmund Ironſide* (beeing reſtored againe to his Kingdome from whence by the Danes hee was forced to fly, and to liue for a while in exile in *Normandie*) ſhewed ſuch crueltie vpon the Danes that hee found remaining in *England* (in reuenge of the wrong hee had by that Nation ſuſtained) that hee ſpared neither man nor woman, young or old; ſo immediately vpon the death of *Hardi-Canutus* the laſt of their three Kings, it was agreed vpon and decreed Danes deſtroyed. Io. Srow. Polycor. vir.

by the chiefe Lords & Nobles of the Realme that no Dane from thence foorth ſhould any more raigne ouer them, and that al the Daniſh ſoldiers in any city or caſtle in garriſon ſhould be expelled and Baniſhed the realme, or as ſome write, ſhould bee ſlaine.

Simon Dun.

Now whereas King *Edmund Ironſide* left two Sonnes; of whom mention is made before, thoſe were both ſent by King *Canutus* into *Sweden*, *Edmund* the elder of them died in exile without iſſue. *Edward* the yonger ſurnamed for his long abſence out of the realme, the *Outlaw*, Married with *Agatha*, daughter vnto the Emperor *Henry* the third, and hee was now by this pious King *Edward*, ſent for home into *England*, where with his wife and three children *Edgard*, *Margaret* and *Chriſtian* beeing arriued, he ſhortly after died, but the King ſoone vpon the death of the Father declared the Sonne his great Nephew his heire vnto the Kingdome, and gaue him the ſurname of *Etheling*, ſo as hee was called *Edgar Etheling*, which is aſmuch to ſay, as *The Noble Edgar*. Howbeit after the Death of this Saintly King *Edward* the crowne neuer came vnto him, for *Harold* the eldeſt Sonne of Earle *Godwin*, hauing gotten the good will and promiſe of fidelitie of the Nobles, obtained the ſame, and for the Kingdome of *England*, recompenced Prince *Edgar* with the Earledome of *Oxford*: but as *Harold* had thus by fraud obtained the regal Scepter, ſo was he ſoone after by force (euen in the firſt and laſt yeare of his reigne) bereaued at once both of that and of his life, in the battaile foughten betweene him and *William*, Duke of *Normandie*, neere vnto *Haſtings* in *Suſſex*; in the moneth of *October*

Edgar Atheling declared heyre to the crown of England

October in the yeare of our Lord 1066.

And here by this occaſion am I now brought to ſpeake of the comming in of the Normanes (a people ſometimes all one with the Danes) and for a while to forbeare to tell what became of Prince *Edgar* and his two ſiſters. But yet before I come to the comming of the Normanes into our countrie, it is not impertinent that I firſt ſpeake more anciently of the ſayd nation.

This people as before I haue ſayd of the Danes, are not otherwiſe to bee accompted of then moſte anciently to haue bin of the Germain Nation. Their habitation was in *Norway*, ſo called for the Northern ſituation there of, and themſelues Northmen, now vulgarly Normanes vppon like reaſon. Their ancient country becauſe it is rockey and mountanous as well as cold, is more ſterill and vnfruitefull then either *Denmarke* or *Sweden*; but themſelues a people very ſtrong and hardy, and the rather for not beeing weakned with delicacies.

Normanes from whence iſſued.

In proceſſe of time, whether it were though the ſterrilitie of their country, or that they were moued through their owne courage and hardines, or rather occaſioned by both, they tooke themſelues firſt to rob vpon the ſea coaſtes of the *Netherlands*, *England* and *France*, ſometimes alone & ſometimes conioyned with the Danes. Afterward about the yeare of our Lord 830. in the raigne of the Emperor *Lodouicus Pius*, they boldly put themſelues a land in the *Netherlandes*, and ſpoyled and ranſacked the countrie, but in *Picardie* neere vnto S. *Omers*, beeing encountred by the countrie forces gathered togather againſt them

Normanes vſed to rob by ſea.

Normanes inuade the Netherlands and France.

them, they receaued a great ouerthrow; howbeit surceaſed not for all that from the like courſes, for with in very few yeares after, they made ſundry ſuch incurſions both in the *Netherlands* and *France*, ranſacking and ſpoiling in all plabes were they could, burning townes and Cities, and not ſparing among others to fire the Citie of *Paris* it ſelfe. Howbeit all theſe were but incurſions of this barbarous and pagan people, who for all this neuer came to ſetle themſelues in any parte of *France* vntill ſuch time as *Hading* who was deſcended of the blood royall of *Norway*, after many outrages by him committed in the realme of *France*, in fine did there receaue the Chriſtian Faith, and had giuen vnto him by *Carolus Caluus* Emperor and King of *France*, the country about *Chartres*, for the retreat and dwelling place of him and his people; who with him were now become Chriſtians.

Normanes burnt Paris

Charles the bald.

Another terrible voyage was made by the Normanes into *France* about the yeare of our Lord 880 at ſuch time as *Lewis* and *Carloman* the two ſonnes of *Lodouicus Balbus*, had gotten the ſoueraigne ſepter. This voyage was made by the two Norman Princes *Godefrid* and *Sigefrid*, who left no corner in *Gallia Belgica*, that felt not the rage of their crueltie but in fine they were appeaſed by *Charles the Groſſe*, who to that end gaue his neece *Gilda* to one of theſe Norman Princes in Matiage, but this peace laſted not long, becauſe diſloyally the prince *Godfrid* was ſlaine, after whoſe death inſued the ruine of many Cities, and laſtly to pacifie the Normans there was giuen vnto them ſome parte of the prouince of *Newſtria*:

Lewis the Stamerer,

Newſtria: and this hapned ſome ſpace of time before *Rollo* the Norman came into *France*.

This *Rollo* was a Prince of great birth, but of a greater ſpirit, beeing with his brother reuolted from the obedience of *Harold* the ſixt of that name, King of *Denmarke*, who alſo commanded ouer *Norway*, and hauing againſt him loſt a battaile and therein his brother, departed with his troops conſiſting of Norwegians and Danes out of the countrey, in hope elſe where to finde better fortune. His firſt arriuall was in *England*, where as *Crantzius* ſaith, vpon a certaine dreame which hee had, he made an agreement with King *Athelſtane*, and in friendly manner departed the Realme. Our Chroniclers ſay that this agreement was made betweene him and King *Alfrid*, and ſo I rather take it to haue bin. Vpon this agreement hee paſſed ouer into *Zealand*, and ſo to *Holland* and *Frieſland*, and comming about through *Brabant* and *Flanders* entred into *Picardie*, and ſo paſſed thence vnto other prouinces in *France*, taking the cities of *Roan*, *Bayeux*, *Eureux*, and other townes; not without making a pitifull ſlaughter of the Chriſtian inhabitants, ſo as the Frenchmen had great reaſon to adde as they did, into their Latinies, the prayer.

Rollo firſt came into *England*.

Great crueltie of the Normanes in France.

A furore Normanorum, libera nos Domine.

To be briefe, this pagan ſeptentrional Captaine was the ſpace of thirteene yeares afflicting without ceaſe thoſe partes of *France*, ſometimes defeated, and ſometimes againe defeating great numbers of Chriſtians, vntill ſuch time as vpon a finall agreement hee receaued baptiſme, and was called *Robert*. To whom was then giuen the beſt parte of *Newſtria*; albeit at that

that time waſte and deſolate, becauſe of the incurſion which the Normanes and Danes before had made. And of theſe new inhabitants thereof, beeing men of the North in regard of their country of *Norway*, it tooke the name of *Northmandie*, otherwiſe *Normandie*.

Robert firſt Duke of *Normandy* of his race.

This *Rollo* now named *Robert*, was inueſted into the Duchie of *Normandie* by *Charles the ſimple* King of *France*, in the yeare of our Lord 912. Hee maried with *Poupa* the daughter of *Berenger* Earle of *Beſsine* and *Beauvoyſe*, of whom hee had a ſonne called *William*, ſome write that hee married afterward with the daugher of the ſaid *Charles* the ſimple, by whom hee had no iſſue, but they miſtake the matter, it was indeede the other Norman Prince aforenamed that maried with the daughter of a King of *France*, named alſo *Charles*, of whom mention is likewiſe made before. Duke *Robert* died in the yeare of our Lord 917. and was buried in our Ladies Church in *Roan*.

Willliam Longſword the ſecond Duke of *Nromandy*.

William ſurnamed *Longſword*, the ſecond Duke of *Normandie*, ſucceeded his Father. He maried with *Sporta* the daughter of *Herbert* Earle of *Senlis*, by whom hee had a ſonne called *Richard*, hee was in fine ſlaine by treaſon.

Richard the firſt third Duke of *Normandy*.

Richard the third Duke of *Normandie* ſucceeded his Father *William*, and was commonly called *Richard without-feare*. He firſt married with *Agnes* the ſiſter of *Hugh Capet*, by whom hee had no iſſue, and after her deceaſſe he married with *Gonor* the daughter of a Dane, by whom hee had diuers children. He died in the yeare 980. and was buried in the Abbey of *Fecam*.

Richard the ſecond and forth Duke of *Normandy*.

Richard the ſecond of that name, but fourth Duke of

of *Normandie* ſucceeded his Fatther *Richard* aforenamed: he married firſt with *Iudith*, ſiſter vnto the Earle of *Britaine*, and after to *Paula* daughter vnto *Sueyn* King of *Denmarke* and *Norway*. Hee died in the yeare 1026 and was buried at *Fecam* by his Father.

Richard the third of that name and fift Duke of *Normandie* ſucceeded his father of that name the ſecond, beeing borne of his firſt wife *Iudith*, for by both hee had iſſue. This *Richard* was neuer maried for ought is knowne, howbeit hee left children: he died in the yeare 1028. impriſoned as ſome report, by his brother *Robert*.

Richard the third and fift Duke of *Normandy*.

Robert ſucceeded his brother, and was the ſixt Duke of *Normandie*, and ſurnamed the *Liberall*, he died in *Aſia*, in the yeare 1035. and was buried at *Nice* in *Bithinia*. Hee was neuer married, onely by his concubine called *Areletta* the daughter of a bourges of the towne of *Fallaiſe*, hee had a ſonne called *William*, whom hee afterward legitimated, and at his taking his iorney into *Aſia*, made him his heire, beeing then but of the age of nine yeares.

Robert the ſecond, and ſixt Duke of *Normandy*.

William the conquerour.

This young Duke *William*, the ſecond of that name, and ſeauenth Duke of *Normandie*, being vnder tutorſhip, and not of himſelfe to gouerne the country or conſequently to be dreaded, greate quarrels and contentions began among his Nobilitie: and as he grew to riper yeares ſo grew the troubles more and more, yea euen into open rebellion and plaine hoſtillitie againſt himſelfe: and that at ſundry times, and by ſuch as were of his owne blood and kin; who by reaſon of his beeing illigitimate by birth, pretended more right to the Dutchy then himſelfe. After

William the ſecond and ſeuenth Duke of Normans.

long and ſundry broiles hauing ouercome and chaſtiſed the rebells, and beeing come vnto a litle repoſe, as he was on a time in a parke neere vnto *Roan*, hauing his bow in his hand and ready to ſhoot, a meſſenger came vnto him and priuately told him that King *Edward* his couſen was dead, and that *Harold* was King of England, the Duke at this newes remaning a while penſiue, at laſt gaue his bow to one that ſtood by, and went ſpeedily to *Roan*; where to ſome of his priuate friends hee declared his heauines for the death of King *Edward*, as alſo for the wrong which *Harold* had donne him, wherevnto one of them replied ſaying no man ought to bee vexed for ought that may be amended, but leſſe for the thing that cannot be remedied; nothing can remedie the death of King *Edward*, but remedie may bee found to right the wrong done vnto you by *Harold*, if your ſelfe pleaſe: and thereunto all that were preſent promiſed him all their ſeruice and aſſiſtance. the Duke knowing the Crowne of *England* to be more worth then to bee let ſlip for the aduenturing for, reſolued to win it by force, ſeeing by faire meanes hee could not expect it.

Megiſſier in Chronicle Normans.

Duke William reſolueth vpon enterpriſe of England.

Some kind ſpeeches might peraduenture haue paſſed betwene this King *Edward* (ſurnamed the Confeſſor) and the Duke, in former time of their great loue and familiaritie, which the Duke might interpret and take as a promiſe of beeing his heire vnto the Kingdome of *England*, aſwell in regard of beeing his kinſman as of the Kings greatly beeing beholding vnto him, but that the ſaid King euer made him any abſolute and vnconditional promiſe, is altogether vnlikely: for this King beeing very equitable, could

could not but know how greatly hee ſhould therein preiudice his neereſt kinſman and right heire. Prince *Edward* ſurnamed the *Outlaw*: and wee find that hee ſent for the ſaide Prince out of *Hungarie* home into *England*, with intent to make him his heire, where beeing arryued and ſoone after deceaſing, he declared (as before had bin ſaid) his ſonne young *Edgard Ethe-ling* his heire: which hee would neuer haue doone, nor neuer haue ſent for the Father with his children to haue come into *England*, if hee had ment that the Crown ſhould haue come vnto the Duke of *Norman-die*. Neither do wee find that the ſaide Duke did take exceptions vnto the fauorable proceedings of King *Edward*, with Prince *Edward* or his ſonne *Edgard*, towards their aduancement vnto the Crown; as in all probabillitie he would haue donne, if hee could haue chalenged King *Edward* with and cleare promiſe to the contrary, neither could this Duke when now hee purpoſed the enterpriſe, produce the ſaid Kings promiſe either by writing or witnes.

Reaſons that King *Edward* neuer promiſed the crowne of *England* to the Duke of *Normandie*.

And whereas it may ſeeme to ſome that by the ſuddaine penſiueneſſe wherein he appeared to be ſtricken, vppon the newes of the Kings death, and *Harolds* beeing in poſſeſſion of the Kingdome, hee made ſure accompt to haue had it himſelfe, by reaſon of ſome aſſured promiſe paſt from King *Edward*, this of neceſſitie followeth not, for it often chanceth that ſome men conceiue no ſmall griefe at the loſſe of a litle hope of a great benefit.

Neither did he onely relye vpon this pretended donation of King *Edward*, but makeing it his firſt and principall cauſe, he added vnto it two cauſes more.

Three cauſes of the conquerors enterpriſe of *England*.

1 The one was, to reuenge the death and cruell murther of his Nephew *Alfrid*, brother vnto this late King *Edward*, which hee moſt impu'ed vnto King *Harold*.

2 The other was, to reuenge the wrong done vnto *Robert* Archbiſhop of *Canterbury*, who hee ſaid was exiled in the dayes of King *Edward* by the meanes of this *Harold*.

Of theſe three cauſes, as the firſt was without proofe, ſo were the two later without obligation, no man beeing to impute blame vnto him, albeit the Kings brothers death and the Biſhops wrong, had remayned vnreuenged. And hauing as it were forgotten with how many difficulties warres and troubles hee had attained vnto the quiet poſſeſſion of *Normandie*, wherevnto his right by reaſon of his birth was by others denyed, yet ſuch was the greatenes of his courage and minde, that it could not bee contayned within the limits of this Ducthie, and no leſſe diademe could fit his head then the Crowne of *England*, which hee ſeeing to bee poſſeſſed by him to whom by decent of birth it was not faine, might thinke it more due vnto himſelfe, and himſelfe more worthy thereof, then was he that now had it, and perhaps remembring

That force and might,
Doe make a tytle where there wanteth right.

He preſumed much vpon that, and the rather for that hee was greatly encowraged and forwarded in the matter, by diuers of his moſt inward friendes.

The greater parte of the Nobilitie and people very vnwillingly heervnto agreed, alleaging that they were ſo

ſo wearied and impouriſhed by the long endurance of their late inteſtine warres, that neither with their bodies they could ſerue him, nor with their purſes ayde him: eſpecially vnto ſuch an enterpriſe as was of no neceſſity, but contrariwiſe very doubtfull and hazardous, and that it was of more importance for him to looke vnto the well keeping and conſeruing of his owne countrey againſt his neighbours, then to begin a new warre in another land. The Duke whoſe head was filled with ambition, ſuppoſing the relinquiſhing of his manifeſted purpoſe not a little to touch his reputation, ſo much preuailed in his aſſembles of the three Eſtates, which conſiſted of the Clergie, Nobillitie, and Comons, that in fine the Nobillitie promiſed to ſerue him, and the Clergie and People, to ayde him with money, according to their ſeuerall abillities: and ſuch offers as they made, were forthwith ſet downe in wryting by a Secretarie there preſent. *Odo* Biſhop of *Bayeux* accorded to furniſh him with forty ſhips. The Biſhop of *Mans* with thirty, and others according to their beneuolent mindes. Then began he to deſire aide of the Princes his neighbours, as of the Earles of *Anion*, *Poictou*, du *Maine*, *Pontheiu*, *Boulongne* and others, promiſing to giue land vnto euery of them in *England*: if he conquered it, according to their qualities. And with his money he leuyed ſouldiers.

Nobilitie is taken in France for gentlemen as well as for Earles or perſons of like dignitie.

He ſolicited *Philip* the firſt of that name King of *France*, for his royall aſſiſtance, promiſing him that if he could obtayne the Realme of *England*, he would hold it of him, but the ſaid King bearing him inwardly no great good wil, & hauing with his counſail con-

sulted vppon the matter, it was found no way profitable vnto *France*, to haue a Duke of *Normandie* King of *England*. Wherevpon the King did not onely refuse to ayde him, but sought to dissuade him from the enterprise.

Mégissier in Chro. Cor.

Megissier sayth, that *Baldwyn* Earle of *Flanders* refused to ayde Duke *William* his brother in law, to the conquest of *England*; but herein he grossely erreth, for Duke *William* conquered *England* in the yeare of our Lord 1066. At which tyme, *Baldwyn* the fift of that name & seuenth Earle of *Flanders* (after the foresters) was aliue, and was father-in-law vnto Duke *William*, who had married with *Mathild* his daughter, and he gaue vnto him very great assistance both of men, money and other necessaries.

Oudegerst in Chron. Fland.

In consideration whereof the Conquerour afterward gaue vnto him a yearely pension out of *England* of 300. Marks, which hee enioyed not long, for hee dyed the very next yeare after the said conquest; that is to say, in the yeare 1067. as may appeare by the inscription of his tombe, in the great Church of *Lyle*, where according as he appointed he lyeth buried, and next after him succeeded his sonne *Baldwyn*, the sixt of that name, who was indeed brother in law vnto the Conquerour, but held with him no great correspondence.

The Emperour *Henry* the fourth vnto whom hee also sent for ayde, sent him certaine troups, vnder the conduct of a Prince of *Germany*.

Ayders of the conquerer.

Alain Fergant Duke of *Britaigne*. The Lord of *Touars*, The sonne of the Lord *Bertram* of *Dignam*, *Raoul* of *Gayet*, and other Barons and Gentlemen, as well

wel of *Normandie* as other parts came in great numbers of their owne accord. Some of them required wages and good furniture, others demanded but their paſſage and to take in recompence of their ſeruice, what they could get in *England*. One demaunded a Caſtle, another a Towne, and ſome contented themſelues with the promiſe of hauing ſome goodly Lady or Gentle-woman in mariage, and vnto the requeſts of euery one of them the Duke accorded.

Hee ſent by the counſell of his Barons an Ambaſſador vnto Pope *Alexander* the ſecond, declaring the cauſes and reaſons of this, his intended warre againſt him that was an vſurper and no lawful Prince. Promiſing due obedience for the Realme of *England* vnto the ſea Apoſtolike, if God gaue him [redacted] conquere it. When the Pope with the Cardinals had conſidered of the matter, the Pope ſent him a very fauourable anſwere, and withall a banner of the Church, with a ring of gold hauing a riche ſtone therein, as alſo a relicke of *S. Peter*. The Duke hauing receiued the Popes anſwer, together with theſe gifts, hee was maruailus glad, and cauſed his ſhipping to bee made in a readineſſe at *S. Valeries*, where within a while after hee embarked his forces and all neceſſarie prouiſion; and hauing attended conuenient wind, croſſed the ſeas and landed at *Pemſey*, neere vnto *Haſtings* in *Suſſex*, the 28. of September in the yeare of our Lord 1066.

Some write that the Duke had 896. ſhips, others ſay, 300

Place and time of the conquerors landing.

The firſt that were diſembarked were his archers; then the other ſouldiers; then was ſet on ſhore the baggage, Horſe, and Munition, and laſt of al landed the Carpenters, Maſons and other artificers. As the Duke himſelfe

himselfe stepped out of a bote to go a shore, one of his feet slipped so as hee was faine to light with both his handes vpon the ground, which some beholding tooke for *malum Omeo*, but himselfe interpreted it to signifie his taking possession of the country. Dinner beeing prepared the Duke caused diuers of his friends to dine with him, and chancing to talke of an Astronomer which at S. *Valeris* had assured him that *Harold* would neuer withstand him, but submit himselfe vnto him and yeiled him faith and homage; willed now that the said Astronomer shold be brought vnto him for hee had caused him to embarke for the voyage, but it was told him that the ship wherein the sayd Astronomer was, was cast away at sea, and hee there-withall was drowned; whereunto the Duke in effect replyed, that that man was not wise wise that had more regard vnto the good or ill fortune of another, then vnto his owne. I am now (quoth hee) thankes bee to God come ouer, I know not how the rest will succeed. After dinner hee assembled his counsell, by the which it was ordained that all the shippes should be pierced and suncke, to the end that all hope of flying back, might be taken away. This accordingly performed three conuenient places were chosen out, where three Castles of wood, which had bin made and framed in *Normandie*, and were with them brought ouer, should be set in frame againe, made vp and furnished with victualles and other prouision, hauing men to gard them to the end that in case of necessitie they might serue for places of retreat. The Duke then entering a little farther into the coũtry, gaue commandemẽt that nothing should bee

An Astronomer drowned.

bee taken from the people, nor any violence offred them, saying that it was reason hee should preserue that which should bee his owne.

What number of men the Duke in all brought with him is not mentioned in diuers of our Chronicles, nor yet in the French; but soone vpon the Dukes landing King *Harold* was aduertised that the number of vessels wherewith the Duke arriued was about 800. and the number of men aboue 40. thowsand, howbeit the number both of men and ships are not thought to haue bin halfe so many. The said King *Harold* was then in the North, against another sort of Normanes, for they were people of *Norway*, of which nation and countrey these that now came out of *France* were somtimes descended, as formerly hath ben shewed. And some authors do seeme to be of opinion that it was a plot layd betweene the King of *Norway* and the Duke of *Normandie*, that both about one time should set vpon *England*. Howsoeuer it were, certaine it is that against both of them King *Harald* had not like fortune, for in the North parte of *England* the Norwegians or Normanes were ouerthrowne, and there King *Harald Harfarger* with his brother *Tosto* were slaine in battaile (which as *Megissier* the Norman writeth, was fought the seuenth of *October* in the yeare of our Lord 1066.) But in the south wherevnto King *Harald* hasting, beeing both wearied and bloodie (for that it seemeth to haue bin but seuen dayes after the other aforesaid battail) encountring with Duke *William* and the Normanes of *France*, his forces were ouer throwne and himselfe slaine.

Crantzius.

Wonderfull expedition in King Harald.

To describe this bataile at large I could bee very willing, but becausse it is related by sundry of our Chroniclers, and not greatly requisit vnto the scope of my purpose, I shall heere thereof need to say the lesse.

He married the 28 of September 1066.

This great Victory beeing obtained by Duke *William*, the 14. day of *October* in the aforesaid yeare of our Lord 1066. and within seauenteene dayes of his arryuall in *England*; hee soe prosecuted his good fortune that on Christmas day next ensuing, hee gat the crowne of *England* vpon his owne head. True it is that soone vpon the ouerthrow of King *Harald*, the Realme with the citizens of *London*, would haue set vp the yong Prince *Edgar Etheling*, and giuen a new battaile vnto the Norman Duke, but differences and disagreements (the vndooing of important actions) beeing the let, Prince *Edgar* with his mother and diuers of the English Nobillitie and gentry retyred into *Scotland*, whereof I shall haue occasion to speake more anon.

Prince *Edgard* with his sisters retaire vnto *Scotland*,

King *William* hauing thus obtained the Crowne did according to his promise reward such of the Clergie, Noblemen Gentlemen and Officers as came with him; distributing among them the Bishoprikes Earldomes, Baronies, Lordships, Gouernements, and offices, &c. at his pleasure, dispossessing and thrusting out a greate number of Englishmen from their ancient possession; as well as out of their places of authoritie and offices. By which great violence, sudaine & lamentable desolation, it may well haue come to passe that many beeing anciently of the races & descent of many worthy families, yea euen of Princes, haue sinnce become poore artificers and peasants. And had it not bin

The memory of sorow.

that

that the Conqueror knew not els how to gratifie, and reward his principal frinds and followers, and ſo of neceſſitie was enforced vnto this courſe, hee had otherwiſe had very little reaſon with ſuch rigour to haue delt with the Engliſh Nation; becauſe no Nation would or could haue doone leſſe then withſtand a ſtranger, when they know him to haue no more title to there crowne then had hee: neither could they do other beeing vnder the comaund and ſubiection of King *Harald*. But in deed as this plague was moſt deſerued by ſuch of the Nobilitie as reiecting Prince *Edgar* the lawfull heire to the crowne, did vniuſtly thereunto advance King *Harald*, ſo did it moſt fall vpon them, for that their liues beeing loſt with the ſaid King in battail, their lands were giuen by the conqueror to recompence their paines that killed them.

The ſmarte in ſome ſorte or other was in a manner generall, but as the moſt appeering markes are moſt aimed at, ſuch as had the good fortune to keep or compoſe for their owne liuely-hoods were in likelyhood men of the meaneſt liuings, ſuch as perhaps thy prowd conquerors tooke ſcorne to bee recompenced withall, and of theſe ſome heer and there in diners parts of the realme, became out of this generall miſ-rule to bee excepted.

Some Engliſhmen of meane liuinges kept their lands at the Conqueſt.

Alſo Noble *Kent*, to the euerlaſting houor of that prouince before all others of *England*, reſolutely ſtanding with the Conqueror vpon termes of reaſon, reſerued vnto it ſelfe both lands and liberties.

The honor of Kent

The Normans begining now to ſeat themſelues in Engliſhmenes liuings, in all the other ſhieres of the realme, and no hope remayning of the

aduancement of Prince *Edgar* to the Engliſh crowne, ſuch of the Engliſh Nobilitie as where with the ſayd Prince in the North, and ſo many others as could not for the time endure the inſolencies of the Normanes, withdrew themſelues with him, his Mother and his two ſiſteres *Margaret* and *Chriſtian*, into *Scotland*, whereof King *Malcolme* the third of that name, they were honorably receaued. With the Ladie *Margaret* the elder of theſe two ſiſters, the ſaid King married; and as himſelfe was a moſt Noble Prince, ſo was hee Bleſſed in his Marriage with this Noble Princeſſe, who in her life time was ſo full of vertue and piety, that after her death ſhee obtained the Name and reputation of a *Saint*.

Or about that time.

As now the Engliſh court by reaſon of the aboundance of Normans therein, became moſt to ſpeake French; ſo the Scotiſh court becauſe of the Queene and the many Engliſh that came with her, began to ſpeak Engliſh; the which language it ſhould ſeem King *Malcolm* himſelfe had before that learned; and now by reaſon of his Queene did the more effect it. But the Engliſh toung in fine preuailed more in *Scotland*, then the French did in *England*, for Engliſh became the language of all the ſouth parte of *Scotland*, the Iriſh before that hauing bin the generall language of that whole country, ſince remaining onely in the North, where by reaſon of the alteration thereof in the ſouth partes, the vulgar *Hilianders* began to call their ſouthren countrimen by the name of Engliſhmen, and that parte of *Scotland* by the name of *England*. On the otherſide, the French toung in *England* became not any where to bee the

Engliſh firſt beg in to bee ſpoken in Scotland.

the people Languages, only it left in our Englisſh tongue a mixture of diuers French woords.

Moreouer many of the Englisſh Nobillitie and Gentry that now came into *Scotland*, were by the beneuolence of the King ſo preferred in one condition or other, that they there ſetling themſelues, their ofſpring hath ſince ſpred it ſelfe into ſundry very Noble families, which are yet vnto this day there remayning, and by their ſurnames to be deſcerned. And whereas the Scotiſh Gētlemen were not then ſurnamed after their proper Signiories, Lordſhips or places which they poſſeſſed, but after the old manner of *Ireland*, each with the name of his Father, and the addition of *Mac*, which ſignifieth **Sonne**, now imitating the Englisſh manner they changed that cuſtome, and began to ſurname themſelues after ſuch places as they properly poſſeſſed.

Englisſh nobilitie and gentrie Planted and preferred in Scotland

Change of ſurnames in Scotland.

Prince *Edgar* afterward embracing the friendſhip of the Conqueror came into *Englād*, and from thence in employment aud charge in warr went into *Italie*, but in fine died without iſſue, *Chriſtian* his younger ſiſter became a Nunne and died an monaſticall life in the Abbie of *Rumſey*. But by Queene *Margaret* King *Malcolme* had eight children, ſix ſonnes and two daughters, the elder of which whoſe name was *Mathild*, was afterward maried vnto *Henry* ſonne vnto *William* the Conqueror, and the firſt King of England of that name, and ſo by her was the Englisſh blood royal brought in againe, to the enioying of the Englisſh crowne.

Mathild the daughter of Queene Margaret marrieth with the ſonne of the Conqueror.

But whereas for the time, eſpetialy in the beginning of the Conquerors raigne, when the Normanes

(as men in prosperitie are wount to do) began to forget themselues, yet to grow so insolent, in their esteem of our nation that it seemed almost a reproach to be called an Englishmã, insomuch as it made some of the more light conceited of the English to seek to better their esteeme by imitating the Normanes, both in apprel and language, which among the grauer sorte bred the prouerbe, that *Iack would be agent-leman if hee could speek French.* Yet by the experience of a little time, the Normanes were taught to carrie a more honorable opininon of the English, for impossible was it that such contemptible vsage could last any longer, then vntil the smarte of the rod of hardest fortune was but a little aswaged. And the Conqueror after hee was once setled had no reason by still depressiing the English to prouoke them to breake all bounds of obedience, considering what title King *Malcolem* of *Scotland* in the right of his wife had vnto the English crowne, as also the feare of inuasions of the Danes, from the which hee found hee was not free. Nor yet out of danger of rebilions in his owne country of *Normandie*, whereof hee formerly had had experience. Wherefore the English soone began to grow in credit, and vnder this Conqueror himselfe to haue employments, charges, captainships and offices, and on doubt to begin by little and little to possesse liberties, lands and liuings. Yea the children borne in *England*, of such Normans as there had seated themselues, reiected the name of Normanes and were accompted and called Englishmen, and spake the English toung: wherein a man may say that they altred not themselues, returned

Englishmen contemptibly vsed by the Normanes.

A begining of restaual of Englishmenes credit.

turned againe vnto themſelues, for the Normanes when firſt they came into *France*, during the time of *Rollo* or *Robert* the firſt Duke of *Normandie* of that race, did all ſpeake their own ancient language, which in effect was all one with our old Engliſh toung; as the Danes alſo ſpake: and in the time from the end of the raigne of the ſaid *Robert* (if ſo ſoone they began to leaue their language) vnto the time of their comming into *England*, which contayned but about one hundreth and fiftie yeares, they loſt their owne ancient language and learned the toung which the Frenchmen then ſpake; moreouer in that ſpace they alſo had (according to the French manner) appropriated vnto themſelues the ſurnames of ſuch Lordſhipes, places ſigniories as in *Normandie* they poſſeſſed.

Normanes ſomtime ſpake like language to the engliſh

The which ſurnames they brought with them into *England*, were they continued in ſuch families of them, as there then ſetled themſelues.

The Raigne of the Conqueror laſted about twentie yeares, howbeit in little time of quietneſſe either in *England* or *Normandie*. In *England* by reaſon of the inuaſions ſomtimes of the Danes, ſometime of the Scots, and ſometime by the Engliſh peoples reſiſting his tyranniſing Normanes. In *Normandie* by reaſon of appeaſing rebellions, beſides ſome beckering that he had with the French. Nether did he reſide in *England* thoſe 20. yeares continually, but was ſome times abſent in *Normandie* a long whyle together, where he laſtly dyed; as did his wife before him; and was buried (as ſhee alſo was) in the Abbay of S. *Stephen* in *Caen*, which himſelfe had founded.

In whoſe tombe when by the Biſhop of *Bayeux*,

it

it was opened, in the yeare of our Lord 1542. there was found a gilded plate of brasse, whereon was engrauen this Epitaphe.

Epitaph of the Conqueror.

Qui rexit rigidos Northmanos atque Britannos,
Audaciter vicit, fortiter obtinuit,
Et Cænomenses virtute coercuit enses,
Imperijq; sui legibus applicuit,
Rex magnus parua iacet hac Guillelmus in vrna:
Sufficit & magno parua domus domino,
Ter septem gradibus sol volueratq; duodenis,
Virginis in gremio Phœbus & hic obijt.

Englished thus,

The Latine Poet hath set Britaine in steed of English.

Hee that the sturdy Normanes rul'd, and euer English raign'd,
And stoutly wonne, and strongly kept, what so hee had obtayn'd,
And did the swords of those of Mains, by force bring vnder awe,
And made them vnder his command, liue subiect to his law;
This great King William lieth heere, entoomb'd in little graue,
So great a Lord; so small a bowse sufficeth him to haue,
When Phœbus in the virgines lap, his circled course apply'd,
And twentie-three degrees had past, euen at that time he di'd.

Afterward in the yeare of our Lord 1562, certaine French Soldiers beeing consorted with some English, that vnder the conduct of the *Chastilion* tooke the cittie of *Cane*, & there fell to spoiling of Churches, did breake downe and deface the monumente of this King, taking foorth and throwing away his bones.

The Conquerers bones throwne out of his tombe.

Vnto this deceased Conqueror succeeded next in the Kingdome of *England*, his sonne *William Rufus*, so called for the rednes of the colour of his haire, whose raigne endured about thirteene yeares: and he dying without issue, *Henry* his brother the yonger sonne of the aforesaid Conqueror, succeeded him.

This

This Prince was borne in *England*, and spake the English tongue, and was the last of the Conquerors issue male that there raigned, he married as before hath bin noted, with *Mathild* the daughter of Queene *Margaret* wife vnto *Malcolme* King of *Scotland*, which *Margaret* was elder sister vnto *Edgar Ethelind*, daughter vnto *Edward* the outlaw, and grand-child vnto King *Edmund Ironside*.

The Conquerors issue male, ended in his own sonnes.

This King as is aforesayd, beeing borne in *England*, and the Queene of English blood royal, was occasion that the depressed English nation was raised againe vnto honor and credit: and the Normanes residing in *England*, that but a little before held the name of an Englishman reproachfull, must now be contented that their race and posteritie there planted, should wholy relinqtish the name or Normans, and become English both in name and nation. And I haue seene in *Normandie* it selfe, the inscription or Epitaphes, vpon the toombs of honorable persons there buried some few yeares after (who perhaps were borne in *England*) written in the English tongue (which they so much before contemned) and not in French. And as the Normanes beeing first seated in *Newstria* in *France*, did there by little and little become French, and so were called as well as Normans, as wee may perceiue by the stile of the Conqueros mandates when hee was in *England*, which commonly began; *To all his French & English people*. So in like manner (the lesser parte alwayes yeilding to the greater) such of these Normanes as came to plant themselues in *England* did there grow to the name of Englishmen, yea and that with the vtter losse and relinquish-

Englishmen restored to credit and honor.

quiſhment of the names of *Normans*; as in *France* they neuer did. And by this occaſion of the Normans becomming Engliſh the great heart-burning that elſe might haue remained betweene them and the Engliſh for the Conquering of the countrie was taken away, and ſo laſted not as it is knowne to haue done betweene the Britains otherwiſe called welſhmen, and our Saxon anceſtors: and betweene the Danes and the ſaid Saxons. And albeit it pleaſed God for the chaſtice ment of the Engliſh people to permit the Normanes to haue the victorie in the battaile in *Suſſex*, yet were they but a handful in regard of the whole Engliſh people which by the continuance of diuers ages and deſcents were become the vniuerſiall inhabitants ouer all the land, and in that battail the number of the Normanes was diminiſhed by ſix thouſand, beſides thoſe that where drowned: albeit the loſſe of Engliſhmen was in the ſaid battaile far greater.

Normanes in England very few in reſpect of the Engliſh.

Moreouer of the three or foure hundreth Gentlemen, that came in with the Conqueror whoſe ſurnames are regiſtred, in the cattalogue of *Battaile Abbey*, hauing had for the moſt parts lands giuen vnto them in *England*, yet it is not to be thought that all of them continued there to the planting of ſomany families, for that (as like enough it is) ſome were more willing to make monie of their lands and returne therewith to liue in their owne countrey of *Normandie*, as vnto the place moſt naturall vnto them. Others might dye without iſſue: and the iſſues of ſome others now and then take end in monaſteries, a thing in thoſe ages vſuall. And thus by one meanes or other may they haue bin ſo much worne away

away and diminiſhed, that I thinke the one halfe of them: if it were obſerued (as by their ſurnames it beſt might bee) would not bee found to haue remayned two ages after, and ſcarce the one quarter of them to bee remayning at this preſent.

The moſt parte of the gentle- of Norman race extinguiſhed.

And as for the common ſouldiers, we are not to thinke that many of them could in *England* ſettle themſelues and matrie, the Conqueror hauing continually imployment for ſuch kinde of men in his warres and garriſons both in *England* and in *Normandie*. And in *Normandie* vpon ſuch occaſions hee carryed many of them backe againe, and for like cauſe he tranſported thether ſundry troups alſo of Engliſh.

Thus haue I made it plainly appeare (for that ſome haue inconſiderately belieued the contrary) that the maine corpes and body of the Realme, notwithſtanding the Norman conqueſt and the former inuaſions of the Danes, hath ſtill conſiſted of the ancient Engliſh-Saxon people, wherein euen vnto this day it doth yet conſiſt. And heere vnto accordeth the name of Saiſſon, which the welſh and Iriſh nations haue continued to call vs by, notwithſtanding the irruptions of the Danes and the Normanes.

And whereas ſome doe call vs a mixed nation by reaſon of theſe Danes and Normanes comming in among vs, I anſwere (as formerly I haue noted) that the Danes and the Normanes were once one ſame people with the Germans, as were alſo the Saxons; and wee not to bee accompted mixed by hauing onely ſome ſuch ioyned vnto vs againe, as ſometime had on ſame language and one ſame originall with vs.

Engliſhmen not ſuch a mixed nation as ſome ſuppoſe.

OF THE GREAT ANTIQVITIE OF OVR ANTIENT ENGLISH TONGVE;

and of the proprietie, worthynes and amplitude thereof. With an explanation of ſundry our moſt antient Engliſh words.

The ſeauenth Chapter.

OVR ancient Engliſh-Saxon language to be accompted the Teutonic tongue, and albeit wee haue in latter ages mixed it with many borrowed words, eſpetially out of the Latin and French; yet remaineth the Teutonic vnto this day the grownd of our ſpeech, for no other offſpring hath our language originally had then that.

The ground of our Engliſh is the Teutonic tongue.

This language vndoutedly is that which at the cõfuſion of *Babel*, the Teutonic people (thoſe I meane that were conducted by Tuiſco) did ſpeake. And as the people tooke their name after their conductor, ſo the language conſequently tooke name of the people.

That this language is indeede ſo ancient, is (beſides that no antiquitie can tell any other beginning thereof) prooued by a tradition in the ſaid tongue immediately cauſed at the Towre of *Babel*, and euer ſince therein continued euen vnto this day, beeing daylie with vs in vſe, as alſo with others whoſe Language hath dependance on the ſaid tongue. It is this, when it hapneth

happeth that any one chanceth to speake confusedly or vainely, without sence or from the purpose, wee say vnto him **what Bable you**? or by mispronountiation, **what bable you**? which beeing by our first ancestors brought in vse, vpon the said confusion, while yet it remayned among them fresh in memory, was as much among them to say, as what confuse you, or what doe you imitating them of such a place where such confusion was? And whereas I said that this tradition remaineth still in such languages as depend on the Teutonic toung, some may obiect that the word **Bable**, is also found in the moderne French, which depended on the Latine: I am not ignorant that so it is, but I haue shewed in the foregoing Chapter, that the true and anciente French language was also the Teutonic-tongue, and that therof there yet remaineth in the now named French, many Teutonic words, as the relikes of their first oldest and right French language, and among the rest, the words **Babel** and **Babelard**, and in the same sence that the Teutonic hath it.

A note of the most greate antiquitie of our language.

This our ancient language consisted most at the first of words of monosillable, each hauing his owne proper signification, as by instinct of God and nature they first were receiued and vnderstood, but heereof grew this benefit, that by apt ioyning together of two or three of these words of one sillable, new wordes of more diuersitie of sence and signification were still made and composed, according as the vse of them for the more full and perfect expressing of the composers meanings did require. By which meanes it grew vnto that copiousnes and perfection, that diuers beeing

Our language at the first most or monosilables

very well learned in other tongues, haue much admyred this, when they haue not bin able to finde any one vſuall word an any Language, for the which they could not giue the like in this, in the ſame very true nature and ſence.

Among others that haue had great ſpeculation heerein, *Ioannes Goropius Becanus*, a man very learned and phiſitian vnto the Lady *Mary* Queene of *Hungary*, Regent of the *Netherlands* and ſiſter vnto the Emperour *Charles the fift*; fel thereby into ſuch a conceite that he letted not to maintaine it to bee the firſt and moſt ancient Language of the world; yea the ſame that Adam ſpake in *Paradice*. In conference one day with *Abraham Ortelius* (who had bin acquainted with *Becanus*) I asked him if hee thought that *Becanus* himſelfe beeing ſo learned as hee was, did indeed believe this language to bee the firſt of all languages of the world, to wit, that which was ſpoken by *Adam*: hee told mee that hee verily thought *Becanus* did ſo believe: and added further, that many learned men might peraduenture laugh at that which hee had written, but that none would bee able to confute it: whereby I geſſed that *Ortelius* did much incline vnto *Becanus* his conciete. But for mine owne parte albeit I do not thinke but that *Becanus* his opinion exceeded his proofs, and that his paradox muſt not preuaile againſt a number of the moſt learned of the world, yet will it not be much impertinent to my purpoſe to alledge ſome few of ſuch things, as he and ſuch others after him as incline vnto his conceite, (and in ſome points haue found further light and reaſon then he) do alledge, ſhew thereby vnto the curious reader,

Becanus his paradox.

Reader, what may haue moued them thus to bee conceited.

They first then making it very doubtfull that the Hebrew was the first language of the world, do by the reasons ensuing, goe about to prooue the Teutonic to be it. And first they say that how doubtfull soeuer it may bee, what language it was that *Adam* spake, yet haue not the proper names of *Adam*, *Eue*, *Cain*, *Abel*, *Seth*, &c. bin subiect to change or mistaking, and most likely it is that God would giue vnto those his first creatures such names, as where most fit and proper vnto such persons as were themselues. Whereupon they bring into consideration, whether in the Hebrew or any language else, those names doe more properly betoken such persons as they were, then in the Teutonic tongue they do.

As for example, *Adam* in this tongue signifieth liuing breath, the breath of man beeing therein so called, which agreeth as well, say they to be the name of him that beeing formed of clay receiued life by the breathing there on of Almightie God, as Earthly, or red-clay, as some out of the Hebrew interpret it.

Eue, is in the Teutonic as much to say as *consimilis* **euen-the-same**, for our word **euen**, commeth from the Teutonic word **eue**, and likwise from their eue-so; commeth our euen-so, and shee was euen the same, as was *Adam* her husband.

Cain written in old Teutonic orthography **Kain**, (for that C and K, are therein vsed in differently) is otherwise written **Quain**, and signifieth wrathfull, angry or shrewd, and such was that vnnaturall wicked wretch vnto his good brother *Abel*.

Abel

Able, ſignifieth one that is ſufficient, **an Abelman**, for able in Teutonic is written abel, and in this firſt bearer of that name, rightly ſignifieth a man enabled vnto the ſeruice of God: for ſo was in deed this protomartyr of the world.

Seth in Teutonic alwayes pronounced **Set**, is as much to ſay as *Poſitus*, that is, ſet or placed in the roome or ſteed of another, to wit, of his righteous brother *Abel*, whom *Cain* ſlew.

Henoch, albeit of ſome ſo written, yet is it pronounced **Enoch**: **E**, ſignifieth *Law or equitie*, **noch** is aſ-much to ſay as **yet-againe**: ſo as in this name ſeemeth to bee expreſſed and foretold a time of equitie or iuſtice which was yet to come. The bearer heerof walking (while heer hee liued) in equitie before God, was by him accordingly rewarded, by beeing extraordinarly taken away from this vnrighteous world.

But notwithſtanding that theſe and ſundry the like names, thus found in the Teutonic tongue, are very apt and proper to the perſons by them intended, yet may this rather ſerue to ſhew the efficacie of this tongue, that is able to yeild as fit and proper ſignifications for theſe moſt ancient names, as the very Hebrew it ſelfe; then that before it ſhould chalange place of the Hebrew, which yeildeth not onely apt and proper ſignifications for them alſo, but hath in all reuerend antiquitie carried the reputation and credit of being the firſt language of the world. It may therefore vnto vs ſuffice, that if the Teutonic bee not taken for the firſt language of the world, it cannot be denied to bee one of the moſt ancienteſt of the world.

world. And ſo vndoubtedly taking it to bee, let vs looke a little further into the worthineſſe and property thereof.

The name of the Almighty, maker and creator of all things, is generally in all this great and ſpacious tongue called **God**, and from the word **God**, is deriued the word **Good**. See now how aptly this accordeth, and how the ſignification of this word doth alſo ſhew the coherence thereof vnto the chiefeſt **good**, for that in deed all good commeth from God. But the like deriuation and proper coherence is not found in the Latin betweene *Deus* and *Bonus*. God and good.

In like ſort, the malignant enemy of God, and all goodneſſe, is in this tongue called **Diuell**, and whatſoeuer is of no vertue or **goodnes**, is called **euill**, ſee now how **euil**, adhereth to **diuell**, who is indeede the chiefe ſubſtantiue to which this adiectiue belongeth. Diuell and euil anciently deuſel and eofell.

The name of **Heauen**, albeit it was of our Anceſtors written **Heofen**, yet carried it like ſence or ſignification as now it doth, being as much to ſay as **Heauen**, or **heaued vp**, to wit, the place that is eleuated.

Hell, beeing oppoſite and contrary thereunto, hath like apt appellation, as being **helled ouer**, that is to ſay, hidden or couered in low obſcurity.

The name of **Man** in Teutonic, is in Latin *Homo*, the female of which creature we call **woman**, and the Latins call her *Mulier*, howbeit the name of *Mulier* hath no dependance in ſound with the name of *Homo*, as our name of woman hath with man: It ſhould indeede be written **womb-man**, for ſo is it of antiquity and rightly, the b. for eaſineſſe and readineſſe of ſound being in the Pronountiation left out: and how apt a Vir not beeing ſo generall. Man and woman.

composed word this is, is plainly seene. And as *Homo* in Latine doth signifie both man and woman, so in our tongue the feminine creature also hath as we see, the name of man, but more aptly in that it is for due distinction composed with wombe, shee being that kind of man that is wombed, or hath the wombe of conception, which the man of the male kind hath not.

Woman why so called.

Sundry other the like examples I could giue of the worthynesse of our tongue, but these may here suffice, & the rather for that the explaination of many of our old English words do in this Chapter ensue.

The Teutonic toung being as before is shewed, one of the most ancient Languages of the world was also of very great amplitude; for as *Rodericus Toletanus* witnesseth, and *Iustus Lipsius* also affirmeth, all *Highdutch-land*, *East-land*, and *Nether-land*, as also the Kingdome of *Denmarke*, *Norway*, *Sweden*, and *England*, did all speake this Language, and heere vnto they might haue added *Thul*, otherwise called *Island*, if not the rest of the Northerne Iles beyond it.

Rodericus Toletanus. Iustus Lipsius in his epistles.

But as all things vnder heauen do in length of time encline vnto alteration and varietie, so do the language also, yea such as are not mixed with others that vnto them are strange and extrauagant, but euen within themselues do these differences grow and encrease: the experience heereof is seene in this our now spoken of Teutonic-tongue, the high-dutch differeth from the low, though neuer doe borrow from any extrauagant Language: if any in speaking or writing in any of these tongues do chance heere and there to thrust in a borrowed Latine or French word, it is more

more then hee needeth to do(ſeeing the Teutonic is moſt copious)and more alſo then is tolerable; ſuch bringing in of borrowed words beeing held abſurd and friuolous. The *Daniſh*, *Norwegian* and *Swediſh*, do againe differ from theſe, and ſome little each from other, and the *Iſland* ſpeech alſo: and yet none of them borrowing ought from any extrauagant language that originally is not of that nature. This is a thing that eaſely may happen in ſo ſpacious a tongue as this, it being ſpoken in ſo many differēt countries and regions, when we ſee that in ſome ſeueral partes of *England* it ſelfe, both the names of things and pronountiations of words are ſomewhat different, and that among the country people that neuer borrow any words out of the Latine or French, and of this differēt pronountiation one example in ſteed of many ſhal ſuffice, as this: for pronouncing according as one would ſay at *London* **I would eat more cheeſe if I had it**, the northern man ſaith, **Ay ſud eat mare cheeſe gin hadet**, and the weſtrne man ſaith **Chud eat moze cheeſe an chad it**, Lo heere three different pronountiations in our owne country in one thing, and heereof many the like examples might be alleaged.

Theſe differences in one ſame language do comōnly grow among the common people; and ſomtimes vpon the parents imitating the ill pronountiation of their young childeren, and of ill pronountiation laſtly enſueth ill writting. Other languages no doubt are ſubiect vnto the like, yea thoſe three that are growne from the Latin, as the Italian, Spaniſh, and French, which to auoyd other examples may appeare in the name in Latin, of *Iacobus*; which in Italian is grown

to be *Giacomo*, in Spaniſh *Diego*, and in French *Iaques*.

The Netherland and Eaſtland ſpeech draweth neerer to the olde Teutonic then the Highdutch.

A queſtion (mee thinkes) may heere bee mooued, that ſeeing the Teutonic is ſo far ſpred, and alſo varied, which then it is, that wee may hold for the more ancient, or the right eſt and leaſt varied from the firſt Originall, that is, whether the High-dutch, Low dutch, or Eaſtlandiſh-dutch be it? To this I anſwere, that as the maritime parts of Countries were inhabited before the Inlands that lye furtheſt from the Sea; the ancient Language was there firſt planted, and is like to haue beene moſt varied by ſuch as went afterward to dwel more higher, and diſpierſed abroad in the Countrey, and therefore I hold the Eaſt-landiſh and Low-Dutch, to draw more neerer the true Original then the High-dutch. And for further proofe hereof, it is to be noted, that all ſuch Writings as are found in the olde Teutonic, do more neerer agree to the ſpeech of theſe parts, then to the High-dutch. And as for the more varied Teutonic of *Denmarke*, *Norway*, and *Sweden*, it is to bee vnderſtood, that theſe Countries were not peopled ſo ſoone as *Germany*, but afterward, when *Germany* ſo abounded with people, that they were conſtrained to ſeek habitations more northerly, where the *Germans* at the firſt, by reaſon of the greater cold, and barrenneſſe of the ſoyle, would not chuſe ſooner then in *Germany* to make their dwelling places.

And whereas ſome may further obiect, that as we finde the written Teutonic of ſome ages paſt, to bee varied from that which now modernely is vſed, ſo peraduenture was that Teutonic, that we finde ſo anciently written, much varied from that which was vſed ſome ages before.

To

To this I anſwere, that I am not of that opinion for diuers reaſons, and chiefly becauſe people in Former ages were nothing ſo curious, or delighted with varying their ſpeech, as of late ages they are growne to bee, but kept their old language as they did their old faſhion of apparel; in both which the world hath of latter ages, more then in former times bin delighted; and in this age of ours much more then euer: Inſomuch as the *Germans* themſelues, who hath bin eſpecially noted in former times, not to be delighted in changing their long continued manner of apparell, are now alſo faine to the change thereof: Some of them imitating the Faſhion of the Italians, others of the French, and others of the Spaniſh; all which may argue this age of ours more giuen to change, then any other time whatſoeuer.

This age more giuen to variety then any other.

Furthermore, whereas it may be obiected, that ſeeing there is ſuch variety found in the ſpeeches of ſo many ſundry Prouinces, as do now ſpeake the Moderne Teutonic tongue, each being in length of time growne to ſome difference in words, and pronountiations from other, and to haue framed ſome words in peculiar vſe to it ſelfe: how then may a man finde out, where and which bee the words which are indeed of the Ancient and very Teutonic tongue? To anſwere this in briefe and at once; they are infallibly all thoſe words which doe ſtill remaine in generall vſe throughout all the Countries where any kind of Teutonic is ſpoken, and thoſe alſo that remaine in vſe in the moſt part of thoſe Prouinces, though the reſt may haue left or forgotten them: For albeit as is aforeſaid, euery Countrey may haue ſome difference in it ſelfe,

yet an infinite number of words do remaine ſo diſperſed among all, or common to all or the moſt part, that howſoeuer the ortography may here and there perhaps through different pronountiation happen to bee varied (and ſo not of ſome not diſcerned for ſuch as they truely bee) yet are ſuch words truely all one, and vndoubtedly of the firſt and moſt ancient Teutonic-tongue.

And as touching our Engliſh tongue, which is more ſwarued fron the originall Teutonic then the other languages thereon alſo depending: this is the leſſe to bee maruailed at, becauſe wee are by the ſea ſequeſtred from the maine continent where moſt it is in vſe: an example heereof we may note in our Corniſhmen, who beeing ſequeſtred from the welſh men, but by a little arme of the ſea doe alſo varie from them in their language, though not ſo much as the Britains in *France*, who are yet more ſeperated: and yet whs the language of theſe three originally one, which their ſpeeches albeit ſomewhat differing, do yet ſufficently witnes.

And notwithſtanding the ſomuch ſwaruing of our tongue from the original, I duſt for a trial of the great dependance which yet it holdeth with that which beeing iſſued from the ſame root is ſpoken in the continent, write an Epiſtle of choſen out words yet vſed among the people of ſundry ſhires of *England*, as alſo of the people of *VVeſtphalia*, *Frieſland*, and *Flanders*, and the countries lying betweene them, that ſhould well bee vnderſtood both of Engliſhmen and Dutchmen, ſo great is the neerneſſe of our vnmixed Engliſh with their yet vſed Dutch. It is not long ſince that,

An example of the neerneſs of our language to the Dutch.

that an English-man trauailing by wagon in *West-Flanders*, and hearing the wagoner, to call vnto his man and say, **De string is losse bind de string aen de wagen vast.** Presently vnderstood him as if he had said **The string is lost, bind the string on the wagon fast**, and deeming the follow to haue bin some English clowne, spake vnto him in English. I haue diuers times in noting the neernes of that and our language, obserued certaine of our old countrey rimes to accord with theirs, both in selfe rime and selfe sence, which is a very great argument, of the ancient neernes of our and our language.

As for example.

Wee say, } **Winters thunder is Somers wonder.**
They say, } **Winters donder is Somers wonder.**

Wee say, } **An appel in May is as good as an ey.**
They say, } **En apple in Mey is so goet as en ey.**

Our particular language albeit it could not by the Normanes bee changed, but that both the Noble name of English-men and their English speech did stil remaine, yet became it by their coming among them to be much mixed with French: and here concerning this language which now beareth the name of French, I hold it not amisse to take occasion, to giue the Reader some knowledge more then is vulger. The countrey of *Gallia*, now called *France*, was anciently inhabited of the Gaules, but what language the Galues did speake, is now in some question, *Cæsar* saith in the beginning of his cõmentaries, that they had among them three languages, but I should rather thinke that they onely differed as the High-dutch, Lower-dutch

and Eastlandish-Dutch, when that they were three strange and distinct Languages.

How France and Spaine came to speake broken Latin.

The Romanes hauing brought the Countrey of *Gallia* vnder their subiection, did seeke to bring the people to speake the Latin or Roman tongue, and to that end did set forth all their Edicts, Proclamations and publike writings in Latin: The like whereof they also practised in *Spaine*, where the Cantabrian or Biscaine tongue was before generally spoken, but by this meanes the common people both of *Gallia* and *Spaine*, were within a while, brought from their olde Languages to speake a broken kind of Latin, each Nation apprehending and pronouncing it after his manner; and either calling it the Roman tongue. The Spaniards calling to this day such Verses as they make in their language, by the name of Romances: And so did the French also, as may appeare by the title of the Poesie written in French by *Iohn Clopinell* alias *Meung*, by him Intituled, *Le Romant de la Rose*, and afterward translated into English by *Geffery Chaucer*, with the Title of *The Romant of the Rose*. Moreouer a stranger trauailing in the Country of Liege, and not speaking the Country language, shall sometimes heare the Pesant say vnto him, *parlé Romain*, that is, *speake Roman*, meaning the Language, which themselues do speak, which beeing Anciently taken from the Romans as afore-sayd, remayneth by tradition among the Countrey people, with the name of the Roman tongue.

Whence the name of Romances, or Romant commeth.

The Gaules thus hauing lost their Ancient Language, and learned a broken or corrupt kind of Latin; *Faramond* after this comming out of *Germany*, with his Frankes or French people anciently of that Country,

and

and entring into *Gallia* (much about the time, as I haue noted before, that *Hingiſtus* with the Saxons who were Neighbours in *Germany* to the Frankes entred into *Britaine*) both hee and his people ſpake their owne Frankiſh or French tongue, to wit, a kinde of Teutonic, which after the ſpeakers thereof had gotten this other name. This language there continued the Raignes of *Faramond*, *Cloaton*, *Merouee*, *Chilperic*, *Clouis*, *Childebert*, and *Clothaire*, vnto the time of *Cherebert*, who was the eight French King, and as ſayth *Venantius Fortunatus*, which *Papirius Maſonius* alſo affirmeth, ſpake both his owne naturall Frankiſh or French tongue, and the language which the Gaules then ſpake, and was the firſt of the French Kings, ſayth this ancient Author *Venantius*, that ſpake Latin, meaning the corrupted Latin language, which the Gaules then vſed: The which hee alſo brought in vſe among his people. And the Gaules now mixing themſelues with the Franks, and with them becomming one nation they were content to loſe their ancient name of Gaules, and with them to beare the name of Franch, or Franch-men, and becauſe the name of Franch, or French, was now made generall, the broken Latin language vſed of the Gaules, became within a while to bee called after the people, which now generally ſpake it, and ſo carried as vntill now it doth, the name of the French tongue, and generally extinguiſhed the ancient and true French tongue in deed, leauing notwithſtanding many words thereof mingled with this latter, which therein doe yet remaine.

Venantius Fortunatus libro 6.

And becauſe the afore-ſayd olde and true French, was in effect all one with our ancient Engliſh, I will

See Girard Du Haillan.

to satisfie the curious Reader, giue him heere a taste thereof in these few insuing Verses, which I haue taken out of *Otfridus* his Preface to the foure Gospells by him Translated about eight hundreth yeares past, out of Latin into olde French rime. Thus they are.

Orfridus in præfat. Euan.

Old French.

Nu wil ih scriban unser heill,
Now will I write our health,
saluation.

Euangeliono deil,
Of the Gospel the deale,
the part.
So ist nu hiar begunun,
So is it now here begun.

In Frenkisga tungun,
In the French tongue.

Heereby may appeare to such as are any whit acquainted with our olde English tongue, what great neerenes was betweene that, and this ancient French. Howbeit the Author beeing a Scholer, hath framed two of these his words from the Latin, which in deed doe not properly belong to his owne Language, that is, *scriban* and *Euangeliono*.

Willeramus Abbas Mersburgensis.

After him, *willeramus* Abbot of *Mersburge*, translated likewise out of Latin into old French, *Canticum Canticorum*, whereuppon he made his learned Paraphrasis. One of his Chapters among the rest, hee beginneth thus.

Stand vph Friundinna min, ilego.
Stand vp she friend mine, speedily,
Min Duna, min scona, and kum.
My Doue, my faire, and come.

Such

Such like Language is all the reſt, and hereby it may be ſeene, that the old French, and the old Engliſh had then as great affinity together, as our Northerne and Southerne Engliſh haue at this day.

The French as is ſayd, hauing left this language and entertayned another vnder the ſame name, the Normans comming afterward to ſettle among them, brought with them an ancient language of their own; which if they had ſtill kept and brought into *England*, Engliſhmen and they had not ſeemed to great ſtrangers one to another, neither had they made any more alteration in our tongue then did the Danes, becauſe it was in deed the ſame language, and in effect all one with ours. But they did in the time of their being in *France*, proone ſo good Schollers, that as the French forgat their ancient Teutonic tongue, and learned the language, which the Gaules in ſteed of their owne ancient loſt language did then ſpeak, ſo they alſo learned the ſame, and loſt their owne, and that in the ſpace, as in the fore-going Chapter hath beene ſaid, of one hundreth and fifty yeares. And now comming therewith to our Countrey, they could not Conquer the Engliſh language as they did the land, howbeit as already I haue noted, they much mingled and tempred it with their French.

Some few ages after came the Poët *Geffery Chaucer*, who writing his Poëſies in Engliſh, is of ſome called the firſt illuminator of the Engliſh tongue: of their opinion I am not (though I reuerence *Chaucer*, as an excellent Poët for his time.) Hee was in deed a great mingler of Engliſh with French, vnto which Language by like for that hee was deſcended of

Chaucer mingled our Engliſh tongue with French.

French or rather Wallon race, hee carried a great affection.

Since the time of *Chaucer*, more Latin and French hath beene mingled with our tongue then left out of it, but of late wee haue falne to ſuch borrowing of words from Latin, French, and other Tongues, that it had bin beyond all ſtay and limit, which albeit ſome of vs do like well, and think our Tongue thereby much bettered, yet do ſtrangers therfore carry the farre leſſe opinion thereof, ſome ſaying that it is of it ſelfe no language at all, but the ſcum of many languages, others that it is moſt barren, and that wee are daily faine to borrow words for it (as though it yet lacked making) out of other languages to patch it vp withall, and that if wee were put to repay our borrowed ſpeech backe agayne, to the languages that may lay clayme vnto it; wee ſhould be left little better then dumbe, or ſcarſly able to ſpeake any thing that ſhould be ſencible.

Our tongue diſcredited by our language borrowing.

For mine owne part, I hold them deceiued that thinke our ſpeech bettered by the aboundance of our daily borrowed words, for they beeing of an other nature and not Originally belonging to our language, do not neither can they in our tongue, beare their naturall and true deriuation; and therefore as well may we fetch words from the *Ethiopians*, or Eaſt or Weſt Indians, and thruſt them into our Language, and Baptize all by the name of Engliſh, as thoſe which wee daily take from the Latin, or languages thereon depending; and here hence it commeth (as by often experience is found) that ſome Engliſh men diſcourſing together, others being preſent, and of our owne Nation,

tion, and that naturally ſpeak the Engliſh tongue, are not able to vnderſtand what the others ſay, notwithſtanding they call it Engliſh that they ſpeake.

And here among choyſe of many, to ſhew one example of the inutillity of this kinde of ſpeech will not bee needleſſe. So fell it out not many yeares paſt, that a principall Countier writing from *London*, to a perſonage of Authority in the North parts, touching the trayning of men, and prouiding Furniture for warre, willed him among other things, to *equippe* his Horſes, the Receiuer of the letter, with ſome labour came at the laſt to the vnderſtanding of it all, except *equippe*, whereof in no ſort hee could conceiue the meaning: In the end, he conſulted about it with diuers Gentlemen in the Country thereabouts, but none could reſolue him. It was among them remembred that we vſed in our Language the word quipping, and the word whipping, the firſt not proper for horſes, but ſometimes vſed to men, the latter not fit for Gentlemens horſes, but for Carters iades. In fine, none of them all being able to finde, in all the Engliſh they had, what *equippe* might meane, a Meſſenger was ſent of purpoſe to the Court at *London* to learne the meaning thereof, of the Writer of the Letter. Equipping of Horſes.

I will not cloy the Reader with other ſuch examples, nor with the repeating of ſuch like diſcourſes as he vſed, that told how as he itenerated he obuiated a rurall perſon, and interrogating him concerning the Tranſitation of the time, and the demonſtration of the paſſage, found him a meere ſimplician, whereas if in his true ſpeech he had asked him, what was the clocke

and which had beene his way, his ignorance might of the ſimplician haue beene informed in both.

Such examples (how euer wee delight in ſtrange language borrowing) doe when wee heare them, ſound very ſportfull in our owne eares; and therefore giue more liberty to ſtrangers to be in this caſe merry with vs, ſeeing they may ſay they haue nought elſe for the loane of their words. But doubtleſſe if our ſelues pleaſed to vſe the Treaſury of our owne tongue, wee ſhould as little neede to borrow words, from any Language, extrauagant for ours, as any ſuch borroweth from vs: our tongue in it ſelfe beeing ſufficient and copious enough, without this daily borrowing from ſo many, as take ſcorne to borrow any from vs.

Our tongue is moſt copious if wee pleaſe to make our moſt vſe thereof.

And now fearing leaſt wading further heerein, I might become offenſiue, where I indeauour to pleaſe, I will here ſeeke to content the curious Reader, by Alphabetically explaining a number of our moſt Ancicient Engliſh words, ſome by their moderne Ortography, others by ſhewing, (with the ſignification of them) what French words wee haue taken in ſteed of them, as alſo ſuch as wee haue not left of, but ſtill vſe for choyſe, though wee haue borrowed words in French to like ſenſe.

Abogen,

A

ABogen. *Bowed.* Hereof a bow taketh name, becauſe it is made to bee abogen or *bowed*, when therewith wee ſhoote, a bough of a Tree is alſo ſo called, for beeing apt to be abogen or *bowed*, and bowes at the very firſt inuention of them, were made of boughes of Trees, and ſo accordingly in our ancient Language tooke that name.

Acenned, or akenned, for that c and k are in our ancient language pronounced a like; ſignifieth brought-forth, or borne, wee yet ſay of certaine beaſts, that they haue kenled when they haue brought forth their young ones.

Acyrred, or Kyred. Wee vſe for this the French word *Turned.*

Adle, ill, or diſeaſed. Wee yet vſe to call egges adle, when they are corrupt and ill.

Adrunken or forodrunken. *Drowned*, heereof commeth alſo our word drunken, he that is drunke, being as it were inwardly drowned.

Aeker, or aker. A *Corne-field* or *Corneland*, we now vſe the word *Aker*, for a certaine ſpace or meaſure of ground.

Aehta, Ehta or Eghta. *Inheritances*, or owned poſſeſſions.

Aelc or Aelk. We haue ſince made it *Each.*

Aelſwa we now write and pronounce it *Alſo.*

Aethelborен-man, or Ethelborен-man. *A Noble-borne man, A Noble-man borne*, alſo a Gentle-man by birth.

Aethrine. We vſe for this the French word *Touch.*

Aethrined, or Athrined. We vſe in ſteed hereof, *Touched.*

Aetiwd. *Appeared.*

Afed. *Fed*, or after the French, *Nouriſhed.*

Afgod, An *Idoll.* Afgodnes, *Idolatry.*

Agene, or Eagen. *Owne, proper.*

Agilt. *Recompence.*

Agoten. *Powred-out*, Goters otherwiſe Gutters are accordingly ſo called.

Ahild. *Hidden*, wee alſo deriue for this from the French, the word couered.

Alder

Alder, signifieth **Of all**, and seemeth as abridged of the words, **Of all that are**, and vsed in the superlatiue degree, as for example.

Alder-best. *Best of all.*

Alder-earst. *First of all.*

Alder-lest. *Last of all.*

Alder-liefest. *Beloued'st of all.*

Alder-meast. *Most of all.*

Alder sconest, or **alder-fairest.** *Most beautifull of all.*

Alder-eldest. *Oldest of all*, and so foorth of a great number the like.

Algeats. *Euery way*, or *how euer it bee, &c.*

Alifed. *Allowed, Licensed.*

Alise. *Release.* **Alised.** *Released.*

Alisednesse. *Releasing, Ransome, Redemption.*

Ana. *Onely*, or *alone.*

Andede. *Confessed.* **Andeding.** *confessing.*

Anliknes. *A resemblance*, also an *Image.*

Anlifen. *Liuely-hood*, substance, commodities.

Ansina, or **ansine.** *On-seene*, or a thing looked on, wee vse for this, the French word *Face.*

Anweald. *Authority, Power.*

Anwird, or **anword.** *An answere*, or a reply.

Areared. *Set vp*, erected, edified.

Arindzaga. An *Errandbearer*, a Messenger, and sometimes an Ambassadour.

Asunder. A sunder, seperate.

Astige, or **stighe.** *To ascend*, or mount vp.

Astieging, or **stieging.** *Ascending.*

Astiegnung. For this after the Latin wee say *Ascension.* From **astige**, wee deriue many VVords of mounting vpwards, as **stigh-ropes**, which wee now pronounce **stirops**, beeing first deuised with cords or ropes before they were made with Leather, and Iron fastned to it. Also *Stighel*, now of vs pronounced *stile*; *steghers*, now *stayers*, and the like.

Astired, *Stirred*, mooued.

Athened,

Athened. *Extended*, ſtretched out.
Atugon, or **Atogon** *Drawne.*
Awritten. *Written.*
Awarpen, or **Awurpen.** *Throwne or caſt.*
Wee call in ſome parts of *England*, a moule, a *Mould-warp*, which is aſmuch to ſay, as a *caſt-earth*, and when plankes or boords are awry wee ſay they caſt, or they *warp*. *And-warpe*, anciently **Hand-warp**, tooke that name, as is ſayd, of hands being there cut off and caſt into the Riuer of *Skeld.*
Awild, or **Aweld.** *Welded.* Or menaged by ſtrength.
Awirgud. *Accurſed*, alſo ſtrangled or throtled, whereof we yet haue the word *Worried.*

B.

BAld. *Bold*, it alſo ſignifieth ſwift or ſuddaine.
Bearne. A *child.* **Bearna**, *Children.*
Berne. A barne, for the keeping of Corne.
Bebode, or **gebode**, or **beod.** *Bidden* or commanded.
Bebodun. *Commandements.*
Bebiriged. *Buried.* See **Birig.**
Beclipt. *Imbraced.*
Bead or **Gibead.** *Prayer.* **Gebeadun**, prayers. Hereof commeth the name of Beades (they beeing made to pray on) as alſo of Beadſman.
Bead-faring. Going on Pilgrimage.
Begeond. *Beyond.*
Biſt. *Bee iſt*, as, thou biſt, for thou art.
Beleawd. *Betrayed.* We yet call a naughty perſon, a leud fellow, which by the right ſignification of the word, is aſmuch to ſay as a trothleſſe or perfidious fellow.
Beloken, or **Belocud.** *Locked*, or faſt-ſhut.
Beudun. Bandes.
Beheht, or **Beheght**, *Promiſe.*
Beom. *A Tree*, wee vſe the name now for the Tree when, it is ſquared out, calling it *a Beame of timber*, whereby is meant a Tree for building, for timbring in our olde Engliſh, is building.

Berg or Beorg. Metaphorically a *Mountaine*. See further hereof Birig.

Bergun, Beorgun, and Bergena. *Mountaines*. See further of this in Birig.

Beſceawud. *Ouerlooked*, ſuruiewed or beheld. We ſay yet ſometimes that one, lookes a ſkeaw.

Beſcildiged. *Accuſed*, of default or crime.

Beſmit. *Beſmutted*, made foule or defiled.

Beſwic. *Deceite*. Beſwicen. *Deceined*.

Beſwicer. *A deceiuer*, wee now though moſt improperly, and with a farre ſtrayned ſence, call a deceiuer, a *Coſener*.

Beſwungen. *Beſwinged*, ſcourged.

Betined. *Hedged about*. Wee vſe yet in ſome parts of *England*, to ſay tyning for hedging.

Bewand. *Wound vp*, or wrapped vp.

Bewiddud. *Wedded*, or eſpouſed.

Bewendud, or Bewended, *Turned* about.

Bygen and ſyllen. *Buying* and *Selling*.

Bigſpell or Biſpel. *A parable*, a by-word, a Prouerbe or Phraſe of ſpeech.

Bilithe or Bilida. An *Image*.

Binne. *A manger*.

Birt, or Beorth, or Gebirt. *Birth*.

Biſmor or Biſmer. *Blaſphemy*.

Blead. *Fruite*.

Bletſud. *Bleſſed*.

Bliſſe. *Ioy*. Bliſſing, *Reioycing* or ioying.

Blith or Blith, or Blide. *Ioyfull*, glad.

Blode. Blood.

Boccaue or Buokſtaf. *A caraller* or letter for a booke.

Bode. *Amenſſenger*, a tyding bringer.

Bodiung. *Preaching*. Bodud. *Preached*. To Bodige. To *Preach*.

Bogas. *Boughes of Trees*.

Bote, wee now write it boot. It is a yeelding of amends, or ſupplying a deſect.

Bourn.

XUM

Bourn. *A water ſpinging out of the earth*, alſo the brook iſſuing thereof. **Bourn** is ſometimes taken for water it ſelfe, and in *Brabant* a Well is called a **Bournpit.**

Breod. *Bread.*

Bridas. *Birds*, properly young Foules.

Brother or **Brodor.** *A Brother*,

Bridguman. It is a abreuiated of *Brid-good-man*, the good-man of the bride.

Bridgrome. *The Groome of the Bride*, becauſe on the marriage day hee ſerueth and waiteth on the table of the bride.

Buhſomneſſe or **bughſomneſſe.** *Pliableneſſe* or bowſomeneſſe, to wit, humbly ſtooping or bowing downe in ſigne of obedience. *Chaucer* writes it **burſomneſſe.**

Burg or **buruh.** Whereof wee yet ſay *Bourough* or *Bourrow.* It Metaphorically ſignifieth a Towne, hauing a Wall, or ſome kinde of Cloſure about it : Alſo a Caſtle. All places that in olde time had among our Anceſtors the name of *Bourrough*, where places one way or other Fenced, or Fortified.

Burgun or **bugen.** *Bouroughes.*

Birige or **birighe**, which ſignifieth moſt properly *To Hide*, and alſo *bury*, which accordeth with the ſame ſence, for that burying is a hiding of the dead body in the earth.

Birgen. *Hidden*, alſo a graue.

Birgenum. *Graues.*

It was a thing vſually among our olde Saxon Anceſtors, as by *Tacitus*, it alſo ſeemeth to haue beene among the other Germans, that the dead bodies of ſuch as were ſlayne in the field, were not layd in Graues ; but lying vppon the ground were couered ouer with Turues, or cloddes of earth. And the more in reputation the perſons had beene, the greater and higher were the Turues rayſed vp ouer their bodies. This ſome vſed to call **Birtiging**, ſome **Beorging**, and ſome **Burtging**, of the dead all being one thing, though differently pronounced, and from whence wee yet retaine our ſpeech of *Burying of the dead*, that is hiding of the Dead.

Now becauſe theſe Birighs, or Beorghs, &c. (being as much to ſay, as hiding-places) ſeemed as Hills; the name of Birigh, or Beorgh (now Bergh) became (though metaphorically) all *Germany* ouer, to be the generall name of a Mountaine, more then the name of a Hill, or Dunn there formerly vſed. I am the more willing to ſhew the Originally all one: And properly ſignifying to ſhroud or hide, which may alſo appeare by our calling in ſome parts of *England*, the places made for Conies to hide and ſhroud themſelues in, Cony-yeries, or Cony-buries, and in other parts of *England* Cony-burrowes. The name alſo of *Burgh* or *Burrough*, now commonly written *Burrow*, which wee giue to ſome Townes, is from hence Originally deriued: places firſt ſo called, hauing beene with walls of Turffe, or Clods of earth fenſed about, for men to be ſhrouded in, as in Fortes or Caſtles. And where the word *Bury*, is the termination of a City, as *Canterbury*, *Salisbury*, and the like, it Metaphorically ſignifieth a high or chiefe place.

Bery, Bury, Burrow, whence deriued.

Birthin. *A Burthen.*

Biſmered. *Opprobriouſly vſed in ſpeech*, or derided.

Biſne. An example.

THE

C or K.

The Reader is to obſerue that the letter C. was with our Anceſtors taken and ſounded as K. moreouer when ſometimes a ſingle v or double w followed next vnto the C. then was it pronounced as Q.

Caſter. This is no Ancient Saxon word, though often found in old Saxon writing, it is rather borrowed from the Latin word *Caſtrum*, betokening a *Caſtle* or *Fortreſſe*, *caſter*, *ceaſter*, *cheſter*, and *ceter*, beeing the terminations of the names of many places in *England*, doe (as I take it) ſignifie all one thing, and that the places hauing ſuch terminations had Caſtles or Fortreſſes built by the Romans before our Engliſh Saxon Anceſtors came into *Britaine*.

Ceage. *A Key. Clauis.*

Ceapman. For this, we now ſay *Chapman*, which is as much to ſay, as a *Marchant* or Cope-man.

Cemp, or Kemp. Properly one that *fighteth hand to hand*, whereunto the name in Teutonic of kemp-fight accordeth, and in French of Combate.

Certayne among the Ancient Germans made profeſſion of beeing Campfighters or Kemp fighters for all is one: and among the *Danes* and *Swedens*, were the like, as *Scarcater*, *Arngrim*, *Arnored*, *Haldan*, and ſundry others. They were alſo called *Kempanas*, whereof is deriued our name of *Champion*, which after the French Ortography ſome Pronounce *Champion*.

A Cemp or Kempe. Is ſometimes alſo taken for a *Souldier*, in regard that his profeſſion is to fight.

Ceorle. Now Written *Churle*, anciently vnderſtood

for a *ſturdy Fellow*.

Cnode. *Chid*, rebuked.

Cnſſ. *Kiſt*, or kiſſed.

Clath. *Cloath.* **Clething.** *Cloathes*, garments.

Clough. A kind of breach downe along the ſide of a hill.

Clif. *A rocke*, on the ſea ſide, ſeeming cleft or broken off.

Clipud. *Called*, we do yet ſometimes ſay clepid, and yclepid, for called.

Cnapa. *A Boy*, Lad or Lackey, heere-hence commeth our name of knaue.

Cncoziſſe. *A Generation.*

Con varied into **coon.** *Stout*, o Valliant.

Cniht. Now *Knight.* See the ſignification thereof, among the names of dignities.

Cop. *A head*, alſo the top of a thing ſtanding in height.

Coſtnung, or **coſtning.** *Temptation.*

Coſtud, or **coſted.** *Tempted.*

Cote. *A little ſlightly built Conntrey Houſe*, alſo a place for ſheepe.

Creaft. *A Handicraft*, or occupation.

Culfca. Whereof in ſome parts of *England*, we yet retaine the name of *Culuer*, otherwiſe wee vſe the borrowed French name of *Pigeon.*

Cunne, or **Cenne.** *To diſcerne*, or to know.

Cunſſe. Alſo ſignifieth *thankefulneſſe*, or gratitude.

Cuth. *Knowne*, acquainted familiar, as contrary-wiſe **uncuth** is *vnknowne*, vnuſuall, &c.

Cwellen, we now write **Queller.** *A Troubler*, alſo a Tormentor or Puniſher of men, it was alſo anciently ſometimes taken for a Hangman.

Cwene. Now written *Queene.* See the laſt Chapter.

Cwerterne. *A kind of Priſon.*

Cweth. Now *Quoth*, as when wee ſay quoth I, or quoth hee.

Cwine. A *Quearne*, otherwiſe a Mill.

Cwith. A *Will*, a teſtament hereof remayneth yet our word *Bequeath.*

Cild

Cild. *Child.* Childhed. *Childhead.*

Cin. *Kind*, nature *also Generation*, or of-spring.

Cine. *Naturall.*

Cine-helme. It should be Cinings-helme, but by a breuiation, it is become Cine-helme.

It is as much to say, as a *Kings crowne*, whereby it may appeare that the Crownes of the most Ancient English-Saxon Kings, were worne and vsed by them, for their Helmets in Warre; and that it may bee that the Crownes of all Kings, were at the first intended for their Helmets; and made of different fashion from other Helmets, for the more ornament of their Princely Persons that wore them, who were by them to be knowne, respected, and reuerenced, &c.

Cining. By a breuiation of the two sillables into one, is become *King*: The name in our tongue of Soueraigne dignity. For the etymology, whereof looke in the last Chapter.

Cyningdome or Cinincric, do both answere to the Latin word *Regnum*. *Ciningdome* is by a breuiation become *Kingdome*, the additions of dome and ric, signifying both one thing, to wit, the *Iurisdiction* or *Dominion*, belonging to some one publike Person.

And whereas we say a Kingdome, they say in *Germany* a Kiningric. But whereas we say a Bishopricke, they say a Bishopdome.

Circ by a breuiation *Kirk*, and by thrusting in CH. insteede of C. or K. it was first alienated to *Chirche*, and since further of by the making of it *Church*.

Cist or Kist. *A Chest.*

Dead=

D

Dead-boot. *Offices or seruice done for the dead.* It is sometimes also vsed for penance.

Dages-fare. A **dayes-fare.** *A dayes iourney.*

Deale. A *Deale*, a part, or portion.

Deald. *Deuided*, parted, dealt out.

Dene or **Den.** Sometimes written **Deane**, and sometimes **Denu.** A *Valey* also a Caue or hollow place in the earth.

Deare. *Griefe*, harme, or dolour.

Deman. A *Deputy*, a substitute.

Deor-weorth. *Deare-worth.* precious.

Diht, or **Dight.** Meeter or Rime, hereof commeth our name of Dities., for things that bee dighted, or made in Meeter. Dighting or indighting is also prose, set foorth in exact order.

Dome. *Iudgement.* **Dome-setle.** A judgement seat, a tribunal.

Domes-man. A *Iudge.*

Duua, also **Dufa.** A *Doue.*

Dugud or **dought.** *Vertue*, wee yet sometimes call a man of strength and valour, a doughty man.

It is also written **Thugud**, whereof they vse in some parts of *England*, the Word thewhes or thewes, to wit, vertues good qualities or parts of the minde. They say yet in the North, when a thing hath lost his force or vertue, that it dowes not.

Drihten or **Drighten**, taken for the name of the *Lord*, was by our Ancestors onely attributed to *God*: As Drihten God, for Lord God; which signifying as it should seeme, the Righteous God, was vnto Almighty God, who is most Righteous rightly appropriated; the name otherwise of Lord, hauing with our Laford.

Dune a *Hill*, commonly that stretcheth or extendeth it selfe out in length. They call in *Holland* the sand bankes which

which lye vppon the Sea ſide, the Dunes. The Towne of *Dunkerke*, rightly in Engliſh Dunchurche, hath had that appellation by being ſituate in the Dunes, or Sand-bankes. We yet in ſome parts of *England*, call Hill, downes.

Dure or **durh**. Now *a doore*, it is as much to ſay as through, and not improper, becauſe it is a **durh-fare**, or thorow-paſſage.

Dure-weard. *A doore-warder*, a doore-keeper, a porter.

Dwaſ-licht. That which wee otherwiſe call the *Fooliſh-Fire*.

Dwolma. *A gulfe*, otherwiſe in Teutonic an *Inham*.

Dwined, alſo **for-dwined**. Vaniſhed away.

Dihle or **dighle**. *Secret*. **Dighleneſſe**. *Secreſie*.

Dirſtelie. *Boldly*, or as wee might ſay durſtingly, of one daring to doe a thing of hazard or difficulty.

Diſige. *Fooliſh*. **Diſega**. *A Foole*.

E

Ea. As alſo **E** *Law*, right or equity.

Ead or **Eath** or **Ed**. An *Oath*, alſo a plighted promiſe or couenant.

Eadihe. *Happy*. **Eadihneſſe**. *Happineſſe*.

Eadmode. *Humble*. **Eadmoneſſe**. *Humility*.

Eagan. *Eien*, eyes, now in the Netherlands *Ogben*.

Ealdor. *An elder*, A Senior.

Eldran or **ildran**. Elders (Seniores) alſo Anceſtors.

Ealdorſcip. Elderſhip, Seniority.

Ear. Honor. **Earweorthe**. *Honor worthy*, honorable.

Earme. In the Netherlands **arme**: wee haue borrowed in place thereof the French word *poore*.

Earmneſſe. *Powerty*.

Earand. *An errand*, a meſſage.

Earna. *An Eagle*. **Earnas**. *Eagles*.

Earſt. *Firſt*.

Eatſeagt. *Periured*, alſo vnſayd, or denied.

Ethel or Aethel. *Noble* or *Gentle.*
Eathelic. *Eafily*, poſſible. Ethe. *Eaſie.* Uneth. *Vneaſie.*
Ece. *Eternall.* Ecnelſe. *Eternity.*
Eft. *Againe.* Eftſona. *Ffſoones*, forth-with, or againe.
Eltheodiſcmen. *Aliens*, Outlanders, men borne in other Countries.
Eorthbifung, or Earthbiuing. *An earth trembling*, an earth quake.
Eorthanſtirung *An Earth-ſtirring*, an earth mouing or earth quake, as before.
Eow. *You.* Eower. *Your.*
Ereue, or Erue. *Heritage*, or inheritance.

F.

Fange. *To take*, or apprehend. Fengon. *Taken.* Fangonelſe. Impriſonment, alſo a Priſon.
Fare. *Paſſage.* Farewel *paſſe-well*, a wel-wiſhing to ones proceeding, miſtaken for dyet, when we call meate, fare.
Farud, or Fared. *Paſſed.*
Feader. *Father.*
Feawa. *Few.* Feala. *Many*, or much, the which word *much* we haue borrowed from the Spaniſh.
Fel. *Fieres*, or cruell. Fel, is alſo a *Skin.*
Fenne. *Clay.* Clay, is alſo of our ancient Language.
Feoh. *Mony*, wee were wont to ſay gold and fee, alſo Officers require their Fees, to wit the mony due vnto them.
Feoht, or Feoght. Hereof we yet retayne the word *Fight.*
Feorme, or Ferme. *A Farme.*
Feind or Fiand, Wee haue for this borrowed the French word *enemy.* Yet we ſometimes call the Diuell, the feind of Hell, which is as much to ſay as the enemy of Hell.
Feindas. *Enemies.*
Flaron. *A Flagon*, a bottle.
Fleaſc. *Fleſh.*
Flod. *Floud.* Flowung. *Flowing.*
Folkmote. *A Folke-meeting*, an aſſembly of people.

For

Foꝛ.

As it is vſed as a Præpoſition, for the which they yet vſe in the Netherlands **voꝛ**, and ſometimes **ver**, though not **voꝛ**, as when they vſe it for a breuiation of **Vander**, but in ſteed of **voꝛ**. This præpoſition **foꝛ**, in many words we yet retayne, though in nothing ſo many as our Anceſtors did.

Foꝛbeacum. *A ſigne*, hereof we haue yet the name of beakon.

Foꝛbearned. *Burnt*, or burned.

Foꝛbere. *To forbeare*, or indure with patience.

Foꝛcoꝛſen. *Cut off.* **Foꝛdid.** *Deſtroyed.*

Foꝛcemed or **Foꝛdomed.** *Condemned.*

Foꝛgyme. *To Tranſgreſſe.* **Foꝛgimed.** *Tranſgreſſed.*

Foꝛletten. *Left*, abandoned.

Foꝛe-read. *A Preface.*

Foꝛſcrunken. *Shrunke-vp*, as members withered or dried vp.

Foꝛſlegon. Omitting the article **Foꝛ**. Wee haue of *Slegon*, made *Slaine.*

Foꝛ-ſpild or **foꝛ-ſpilled.** *Marred*, deſtroyed.

Foꝛe-ſpꝛeak. *A Speaker for one*, an Aduocate, or Mediator.

Foꝛth-ferd. *Departed*, or gone forward.

Foꝛetige or **Foꝛeted.** A *ſhewing forth*, a Faire, or a Market, where things are ſet to open view.

Foꝛwoꝛt or **Foꝛwꝛought.** *Forfaited.*

Foꝛ-wꝛeged. *Accurſed*, anciently alſo for-banned.

Foꝛ-wurth. *To vnbecome*, to decline, to periſh.

Franc. *Free*, at liberty, not vnder bond.

Freated. *Eaten*, alſo deuoured.

Frid, Frede or **Vred.** Our word Frid, Frede or Vred, for all is one, beeing long ſince left; wee vſe in ſteede thereof our borrowed French word *peace*, which the French take from the latin word *Pax.*

Fremit or **Fremd**, *Strange.* **Fremitling** or **Frendling.** *A Stranger.*

Freund or **Freond** or **Friund.** We write now *Friend.*

Freundine or **Freundina.** *A woman friend*, a ſhe friend by omitting this, and other like ancient words, our language is growne defectiue, as for example.

If one ſay that hee met or ſpake with a Friend of his, it appeareth not whether it were with a man, or a woman, where as wee might in our Language aſwell diſtinguiſh the Maſculine from the Feminine, as others in other Languages doe.

Fuglas. *Fowles*, in the Netherlands they ſay *voghels*.
Fulfremed. *Perfect.* **Fulfremednelle.** *Perfection.*

G.

Gaſt or **Geaſt.** *A Ghoſt*, wee haue alſo from the Latin the word, ſpirit.
Gafol. *Tribute*, taxe or Cuſtome.
Geal. *Gile*, or guile, fraud or beguiling.
Gear. *Yeare.* It is heere to bee noted as in ſundry the like words, that our Anceſtors vſed indifferently ſometimes Ge, in ſteede Ye, as here in Gear for yeare, in Geman for Yeman alſo giuen for yeuen, &c.

Ge.

This Prepoſition was of our Anceſtors very much vſed and it is yet exceedingly vſed in the Low-Dutch, where according to their vſuall manner of pronouncing with aſpiration, they vſe to put an h to it, and ſo make it ghe. Wee haue ſince altered it from ge to y which yet wee ſildome vſe in Proſe, but ſometimes in Poetrie for the increaſing of ſyllables, as when we ſay ywritten, ydoluen, ycleped, ylearned ybroken and the like.
Gebead, prayer, **Gebeadun**, *prayers*, our word Prayer we haue from the French word *Prier*.
Gebſetfud, or **Gebſetfad**, *bleſſed.*
Gebode. *Bidden*, commanded. **Gebodung.** *A commandment.*
Geboren. *Borne.* In Poetry wee yet ſometimes in ſteed of *Geboren*, ſay *yborne.*
Gecend. *Brought forth.* See acenned. **Gecind**, kindred.
Gecorena, *or* **Gecozen.** *Choſen*, elected, a Prince elector is in the

the High-Dytch called a **Coze-furſt**.

Geclipod. *Ycleped*, cleped or called.

Gecirred, *Turned*. See acirred, or kired.

Gedon. *Done*, ended, or after the French, finiſhed.

Gedoluen. *Doluen*, or idoluen.

Gedzeffneſſe. *Offence*, ſcandall.

Gedzeht or **Gedzeght.** *Vexed*, troubled, alſo menaced.

Gedwolen. *Strayed*, or gone a ſtray.

Gefean or **fean.** *Gladneſſe*, wee yet ſay glad and faine.

Gefengon. *A Priſoner.* **Gefengoneſſe.** *A Priſon.*

Gefeoht or **Gefeoght.** *Fighting.*

Geferan. *Fellowes*, or equals, we yet ſometimes ſay *feeres.*

Gefrefrid. *Comforted*, alſo pacified.

Gefullod. *Baptized.* **Gefullung.** *Baptizing.*

Gegearwod. *Prepared*, made ready.

Geheal *Whole*, or more rightly, *hole*, ſound, intyre.

Gehealud. *Healed*, cured.

Gehend. *A hand*, or night approaching.

Geheartud. *Hearted*, incouraged.

Gehird. *Heard.*

Gelathe, or **Gelade.** *To innite.* **Gelethud.** *Inuited.*

Geleaf. *Beliefe*, faith.

Gemang. *Among.* In the North they yet ſay imang, or amang.

Gemearun, or **Gemearcun.** *Limits*, *Confines*, partings, or ſeparations of one mans Land from another.

Gemen. Heereof hauing turned the **ge** to **ye**, as before is ſayd, we haue made it **yemen**, the word **Gemen** ſignifieth **common**, ſo as a **Yeoman** ſignifieth a Commoner of the Realme.

Gemengud. *Mingled*, together.

Gemund. *Minded*, ouer-thought, reuolued in memory.

Gemote. *To meete.* **Gemotun.** A meeting.

Gencaleathe. *To approach.* **Genealeathud.** Approached.

Genemed. *Named*, or nominated.

Geneöſud. *Viſited*, alſo cured.

Genetherud. Nethered, brought low, debaſed.

Genoh or **genogh**. *Enough*, or inough.
Geoznlyce or **geoznlike**. *Willingly*, deſirouſly.
Geplantud. *Planted*.
Gerihtwiſud. *Made righteous*, iuſtified.
Gereſa. *A Reue*, an officer hauing charge vnder an other.
Geſamund. *Aſſembled*. **Geſamung**. *An Aſſembling*, a Congregating.
Geſceaf. *A thing ſhaped*, or created.
Geſceafung. *A ſhaping*, or creation. Whereas wee now ſay in our Engliſh, Crede Creator, or maker of Heauen, and Earth, our olde-Engliſh Chriſtian Anceſtors ſayd, Sceaper of Heofen and eorth, of the word ſceap, wee haue deriued our word ſhape, which wee now onely take for the forme or faſhion, whereas it anciently ſignifieth making or creation.
Geſcrid. *Arrayed*, apparrelled, or garniſhed.
Geſcead. *Deliuered*, or giuen. Wee ſay now ſold, when ought is giuen in recompence of the value thereof.
Geſetneſſe. *An inſetting*, an inſtitution.
Geſtrangod. *Strengthned*, made ſtrong.
Geſuwe. *Silence*. **Geſuwud**. *Silenced*. **Suwigh**, is a breuiated **Swige**, and is imperatiuely, *bee ſilent*, our now vſed Phraſe is improper to will one to hold his peace, when wee would haue him ſilent, for holding of peace is ceaſing from ſtriſe, or from fighting, &c.
Getel. *Number*. **Geteald**. *Numbred*.
Getheod. *Language*, or an externe ſpeech.
Gethenc or **Gethenk**. *Thought*.
Gethencung. *Thinking*.
Getholod or **Getholid**. *Suffered*, or indured.
Gethild or **Gethuld**. *Patience*.
Getriwe, *True*, truſty.
Getimbrung. *Building*. Wee now call the word prepared for building, *Timber*.
Gewaelt or **Geweald**. *Force* or violence, heereof we yet ſay *To weald* or menage.
Gewend, *Wended away*, turned from.

Geweng.

Gewenge. *The cheek or wang.* Hereof the ſide-teeth are called wang teeth. Before the vſe of Seales was in *England*, diuers writings had the waxe of them bitten with the wang tooth of him that paſſed them; which was alſo therein mentioned in Rime, as thus.

In witneſſe of the ſothe,
Ich han bitten this wax with my wang tothe.

Gewiſlice or **Gewiſlyke.** *Aſſured* or aſſured.*ly*.
Gewitneſſe. *Witneſſe.*
Gewrit. *A Writing*, an inſcription.
Gewun. *A wonted manner*, a cuſtome.
Gifuth. *A gift.*
Godſip. Now Pronounced *Goſſip.*
Our Chriſtian Anceſtors vnderſtanding a ſpirituall affinity to grow betweene the Parents, and ſuch as vndertooke for the Childe at Baptiſme, called each other by the name of *Godſib*, which is as much to ſay, as that they were ſib together, that is, of kin together through God. And the Child in like manner called ſuch, his God-fathers or God-mothers, &c.
Godſpel. Now *Goſpell*; the name in our ancient Language of the ſacred Writings of the foure Euangeliſts. A Gꝺpel is as much to ſay, as a *Miſticall Speech*, an Oracle, or hidden knowledge.
Gold-hoꝛd. *Treaſure*, to wit, gold-horded vp together.
Goman. It ſhould bee *Good-man*, the ꝺ for eaſineſſe of ſound being omitted. It intends a married man, a houſeholder.
Gꝛam. *Angry.* **Gꝛamſip.** *Anger.*
Gꝛundweal or **Gꝛoundwall.** A *Foundation.*
Gif. *If.*
Gifta. This was our ancient word for *Marriage.*
The word Marriage wee borrow from the French: **Gifta** is not vnfit for that, the one party is giuen to the other.
Giu or **Gife.** *Grace.*

Gild

Gild. *A Confrery*, or brother-head.

The gildes or conferies were commonly made of the richer sort of Citizens.

Gild-brother. *A confrater*, one that is a brother or confrere of the *Gild*.

Gilt. *A fault*, or crime. Giltas. *Faults*.

Git. *Yet*.

H.

Hafoc. *A Hauke*. Hafocas. *Haukes*.

Halige, or Haligh. Hence wee haue yet our word *Holy*.

Hana. *A Cocke*. Henne. *A Hen*. Cikenum. *Chickins*.

Handser. *A Faulchin*.

Handwroht, Handwroght. *Made with hand, Artificiall*.

Hael or Haile. *Safe*, well in health, safty, also saluation.

Our Ancestors vsed it insteede of *Aue*, as a word of most well wishing, as when they sayd *Haile Mary*, &c. I finde the name of our Lord Iesus, to be in our ancient English, translated *Helende*, that is to say, *Sauiour* or *Saluator*.

Heafod. This by a breuiating of two syllables into one, is now become *head*.

Heafod-pan. *A scull*, a head-pan.

Heafling. *A Captiue*.

Healle. *A halle*, also a Mannor House.

Heathen. *A Heathen-man*, a Pagan.

Helme. *A Helmet*, also a Crowne.

Heo. *Shee*, in some places of *England*, they yet say heo, or hoo in steed of shee.

Heord. *A Heard*, or Cattle.

Here. *An Army*. Heretoga. *A leader or Conductor of an army*.

Herebergа. *The lodging place of the army*. It is since in the *Netherlands*, become the name of an Inne Offerie of Victualling house.

Helm. *A couerture*, or couered place a shrouding place,

Metapho-

metaphorically a House or residence.
Hi or Hibe. *They.*
Hirsd. *A linage*, a Family.
Hiwe. *Colour.*
Husweard or Howsweard. *A House-keeper, pater-familias.*
Hund. *A hound*, a dog. Hundas or Hundun. *Dogges.*
Hylle or Hille. *A Hill.*
Hyede or Hyrde. *An Herdsman.*
Hirdas. *Herdsmen*, Shepheards or keepers of Beasts.
Hyrsum. *Obedient.*
Hyrsumnesse. *Dutifulnesse*, Obedience.

I.

IC. or Ich. wee now say I. as *I my selfe*, and for affirmation of a thing wee also say I. *As I indeede.* which confoundeth, the two words *Ego* and *Ita.* whereas. I when it is to be token the first person, should bee distinguished from I, when it standeth for I forsooth, or I in deed. Our Ancestors pronounced the Ich not as now some of our West-Countrey men doe, but as wee should doe if it were written Igh. Whereby it hath some aspiration, as it also hath being written Ih. as it likewise was. But I for an affirmatiue is very bad, for it alwayes ought to bee written yea, and neuer I. as yea forsooth, and yea in deed, &c.
Idel. *Idle*, vaine. Idelnesse. *Vanity.*
Inne or Ingeat. *An Inne*, a house of common in-go-ing an Ostery.
Inlathe. *To inuite.* Inlathud. *Inuited.*
Innoth. *The inward part of the belly*, or wombe.
Iungling. *A yongling*, a youth, the Reader is to note that I. before any vowell was sounded as y, and *Iongling*, as *Yongling*: *iuw* also in some teutonic as *yow*, and the like.

F.

The Letter C. as before hath beene ſayde, our Anceſtors vſed for K. or indifferently the one for the other: And therefore words that beginne with K. are to bee ſought before in the letter C.

L.

Lay. *A Song*, it is ſometimes written **Ley**, and ſometimes **Leid**. Of this commeth the name of **Ballad**, which is aſmuch in ſignification, as a Song of an act or deede done.

Laf, or **Hlaf**, for ſo was it moſt Written, was with our Anceſtors their moſt vſuall name for **Bread**, though they had alſo the word **Breod**, from whence we haue now our name of *Bread*.

Lafard, written **Hlafard**, by a breuiating of the two ſillables into one, it is become **Lord**. See more heereof, in the laſt Chapter.

Lage, pronounced as **Laghe**. *A vſuall cuſtome*, a Law, alſo a tradition.

Landwaltun. *Rulers*, that weald, or manage the publike affaires of the Countrey.

Langſum. *Long ſome*, tedious. **Longſomneſſe**. *Tedioufneſſe*.

Lare. Hereof we haue our word *Lore*, which is aſmuch to ſay as Learning or Doctrine.

Lareow. *A Maſter*, our Ancient word **Lareow**, is as if it were to ſay, a *Learne-yow*, *a Maſter*, that teacheth ſome Arte or Science.

Leafdian, or **Hleafdian**. Hereof by a breuiation commeth our name of *Lady*. See more of this in the laſt Chapter.

Leard. *Learned*.

Leaſe. *Fals*. **Leaſungs**. *A Leaſing*, a lye.

Leaſe-gewitneſſe. *Falſewitnes*. **Leaſe-witegas**. *Falſe prophets*.

Leaſe. *To gather together*, we yet ſay leaſing of Corne.

Leod, Lud, and **Luyd**. For all is one though the Orthography

graphy differ, is *folke*, or according to our French Word, people.

Leof or **Lief**. *Deere*, or beloued. **Leofesta**. *Liefeſt*, belouedſt.

Leoht or **Leoght**. *Light*, properly the ayre.

Leorning-cniht, or **Learning-knight**. *A Diſciple.*

Lic or **Lich**. *A dead Corpes.* Whereof the reputed vnlucky night-rauens are called *Lich-foules*, *Lich-field*, in *Staford-ſhire*, hath that name of the *Liches* (more rightly to be pronounced *Lighes*) to wit, dead bodies of ſuch as were there ſlaine.

Lichym or **Lichama**. *A body*, a Corpes.

Leac or **Leich**. *A Chyrurgion*, an apt name for him, whoſe Arte and ſtudy appertayneth to the body of man.

Locas *Lockes* of haire, and ſometimes taken for haire.

Loſſang. *Loſſong*. Loſ is in our ancient language prayſe and loſ-ſong, as much to ſay, as *A Song of praiſe-giuing.*

Luſe. *Loue.*

Lyfly-hade. *Liuely-heyd*, meanes to maintayne life.

Lyſan. *Brute*, or ſame.

M.

Mage or **Maghe**. *A couſin.* **Magas**. *Couſins*, or Kinſfolk.

Magaſcyp. *Kindred*, or Couſinage, the word couſinage, is fondly, and improperly now of late vſed for deceite.

Magena. *Many.*

Manger, or **Monger**. This was our Ancient name for a *Merchant*, now onely an addition to diuers Merchantable trades, as *Ironmonger*, *Fiſhmonger*, and the like, the word Merchant we haue from the French.

Maſſere. *A Merchant*, ſuch a one, as keepeth a ſhop of Mercery, or ſmall wares.

Manſlyhte. *Man-ſlaughter.*

Meaden. *A mayden.*

Meader, ſometimes written **Moder**. *Mother.*

Maeg, or **Meahe**. *To may*, or can.

Meagtha. *A Tribe*, or a Family.

Mealtide. The time of eating, as *Noone-meale* or *Euen-meale*, for which we vſe our borrowed French words of *Dinner* and *Supper*.

Meara or Meare. *More.*

Mercod. Wee ſay now *Merſed* or *Amerſed*. It is rightly marked or quoted: as what one is to pay.

Mearſeth. *More then ordinarily knowne, famouſed*, or magnified.

Mede. *Reward*, recompence. Medewyf. A woman of mede or merit, deſeruing recompence.

Menſca or Meneſca. Plurally Menſcan.

This word Menſca or Meneſca, and ſometimes Menſce, was with our Anceſtors as much to ſay, as a *Humane Creature* in generall, to wit, eyther man, Woman, or Childe, the High and Low-Dutch haue it ſtill, though a little different in Pronountiation. It is a word of neceſſary vſe, as for example, a man beholding ſome liuing thing a farre off in the Field, not well decerning what it is, will ſay it is eyther a man, or a Beaſt, now it may bee a woman or a childe, and ſo not a man, and therefore hee ſhould ſpeake more properly in ſaying it is eyther a *Menſce* or a Beaſt, &c.

Meore. *Dung*, hereof the name of *muxen* is yet vſed in ſome parts of *England*, for a *Dung-heape*.

Mere. *A Lake*, a poole.

Mickel or Mikel. We vſe for it in the ſouth parts of *England*, the Spaniſh word *Much*.

Mickel mede. *Great reward.*

Mid or Mit *With.*

Middan. The *middle*, or *middeſt*.

Middeag. *Midday*, Noone.

Mightige. *Mighty.*

Mihtlic. *Mightily*, within might, poſſible.

Mild. *Mild.* Mildneſſe. *Mildneſſe.* It is anciently vſed for *Mercy.*

Mildheortneſſe. *Mildheartedneſſe*, mercy or compaſſion.

Muth alſo Mund. *A Mouth.*

Murcun.

Murcun. *Murmurring*, Grudging.

N.

Our Ancestors vsed sundry Negatiue a breuiations: as.

Nanthing. For, *Not any thing*, or *nothing*.
Nath. For, *not hath*. Nil. For, *Not to will*, or to bee vnwilling. Nyst. For, *Not wist*, or wist not. Nold. *Not would*, or would not.
Neaddere. *An Adder*. Neaddzan. *Adders*, or Serpents.
Neafre or Nefre. *Neuer*.
Neaburcas. After latter Ortography, Neighbours. Such as wee call Husband-men, or Clownes, they doe in High *Germany*, and in the *Netherlands* call Boures, as we also did in former time, though now wee vse not this word Boure for a Clowne, but composed, with neigh, to betoken *Proximus*, a neigh, or next dweller.
Nim. *Take*. Nimmg. *Taking*.
Nidded. *Compelled*, Constrayned.

O.

Ofergewit. *An ouer-writing* a Superscription.
Ofermode or Ouermode. *Pride*, or insolency.
Ofersceadewud. *Ouer-shadowed*.
Ofslead. *Slaine*, killed. Slean, is also *Slaine*.
Offrung. *An offering*, an Oblation.
Oker. Otherwise Woker. *Vsury*.
Onrope or Onroop. That is a calling on, or vrging, by crying, or calling vpon one.
Omegang or Ymegang. *An about-Going*, a processiõ.
Ondzead. *Dread*, feare.
Onfenge or Onfehn. *To receiue*, ought.
Ongan. *Began*.
Ongen. *Against*.
Oncnew or Onknew. *Discouered*, descerned.

Vntyned. *Vncloſed*, or vnloſed.
Vrdal or Vrdail. *Iudgement*, ſee more heereof in the third Chapter.

P.

PIga. *A Girle*, a little Wench. It is ſo yet vſed in the Daniſh, heereof commeth our Northerne name of *Peg*, miſmeant for *Margaret*.

Q.

QUena, otherwiſe alſo Written Quinde. *A Wife*, alſo a *Woman*.

R.

RAthe. *Earely*, alſo ſoone or ſpeedy.
Reaf. *A Coate*, or kind of garment anciently vſed.
Read. *Counſell*, aduiſe, diſcourſe. Readſmen. *Counſellors*.
Reapling. *An inſurrection*, or tumultuous diſorder.
Refna, Rafan. *A Rauen*.
Reſte-deag. *A reſt day*, (*Sabathum.*)
Rihtwiſe. *Righteous*, Iuſt.
Rihtwiſnelle. *Righteouſneſſe*, Iuſtice.
Rihtwiſud. *Made Righteous*, iuſtified.
Rode or Rood. *A Croſſe*.
Row, or Ru, alſo written Ro. *Reſt*, repoſe, quietneſſe.
Ryc. A Country or Prouince vnder one abſolute commaund or iuriſdiction. See more hereof in the letter C. Ryc. Wee now by adding h. vnto it pronounce Rycbe, and ſo of Rycman, haue made Richman.
Rycdome, or Rycnelle. *Riches*.

S.

SAra. *Sorrow*. Sarags. *To be ſorry*.
Sawle. *Soule*, the ſoule of man, (*Anima.*)
Scath. *Damage*. Scathlic. *Damageable*. Sceatha. *A Robber*.
Scead. *Shade*, *Shaddow*.

Sceapafald.

Sceapafalo. *A Sheepfold.* Sceapahyrd. *A Shepheard.*
Sceawe. *To behold or view*, alſo to ſhew.
Sceaw-ſtow. *A Theater, a Shew-place*, a beholding-place.
Sceft. *A Shaft.* Sceftan, or ſceftas. *Shaftes, arrowes.*
Scende. *To hurt*, or impayre. Scendud. *Hurt*, impayred or blamed, wee yet vſe the word ſhent, for blame, or rebuke.
Scona. *Beautifull*, faire.
Scrimbze or ſcirmbze, a *Fencer*, Scirmung. *Fencing*, or defending: Our word *Scirmiſh*, which wee haue from the French, commeth originally here-hence.
Scryn. *A Shrine*, anciently a Cheſt or Coſer.
Scyld. *Default*, or *Debt.* Scyldige. *Indebted.*
Scyp. Now *Ship.* Scypman. Now after the French, *Marriner.*
Sib. *Peace.* Sib. *Kin.*
Sibſcip. *Kindred.*
Sige, or ſigbe. *Victory.*
Se. *Hee.* Hee, it alſo a word of our owne.
Seoc. *Sicke.* Seocneſſe. *Sickeneſſe.*
Slapigraua. (*Sepulchrum*) *A ſleepe-graue*, becauſe the dead body may be accompted as being a ſleepe.
Smead. *A diſpute*, an arguing, a mouing of a queſtion.
Smyred. *Annointed.*
Smithe. *To ſmite*, hereof commeth our name of a Smith, becauſe hee Smitheth or ſmiteth with a Hammer. Before we had the Carpenter from the French, a Carpenter was in our Language alſo called a Smith, for that he ſmiteth both with his Hammer and his Axe; and for diſtinction the one was a Wood-ſmith, and the other an Iron-Smith, which is nothing improper. And the like is ſeene in Latin, where the name of *Faber*, ſerueth both for the Smith, and for the Carpenter, the one being *Faber ferrarius*, and the other *Faber lignarius.*
Snaw. *Snow.*
Snyde. *To cut.* Snydze. A Cutter, it was our Ancient

name for a Taylor, before wee had the name of Taileur from the French, it being as much to say as, *A Cutter.*

Soth. *True.* Sothlic. *Truely.* Sothfeast. *Southfast.* Verita ble Sothfeastnesse. *Truth,* verity.

Spel. See *Godspel.*

Spreace. *To speake.* Spreacung. *Speaking,* Speech.

Stafsweard. *A Staf-sword,* a short Speare or jaueling the iron whereof was long, and somewhat after the manner of a blade, *A Framea.*

Stana. *A Stone.* Stanas-weorp. *A Stones cast.*

Stedinesse or Stedfeastnesse. *Stability, constancy.*

Stefn or Stefna. *A voyce.*

Stele. *To steale.*

Steopcild. *A step-child.* Steopfeader. *A Step-father.*

Stow. *Place.* Stowung, *stowing,* placing or disposing.

Stihtan or stightan. *To set vp,* to erect or edifie.

Stinc. *Sauor* or *smell.* It is now taken for ill sent or sauor, but anciently it was not so.

Strand. *A shore,* along by the water side.

Streng. *Strong.* Strengra. *Stronger.*

Stunta. *A Foole.* Stunscip or stanschip, *folly. The words foole* and *folly,* we haue from the French.

Stilnesse. *Stilnesse,* quietnesse.

Stipel. *A high Tower,* hereof wee yet retayne the name of Steeple.

Swefne or sweuen. A *dreame,* the word dreame is also of our ancient Language.

Swelt. *Dead,* it seemeth to be meant of being dead by violence. We say yet when one taketh excessiue paines, that he will swelt out his heart.

Swyca. *A Beguiler,* we aske at Cards if one will swig, that is, whether he will beguile or be beguiled.

Swycdome. A *False tricke* or cuill Pranke.

Swylc. Now in the *Netherlands* sulk in *English* such.

Swync. *Labor,* we say yet *swinc* and *sweate.*

Swythran. The *right hand,* or right side *dextra.*

Wynsteran the contrary, being the *sinister* or left-side.

Syle

Syle or **Seale**. To *pay* or to *giue*. Syling, paying, or giuing. Wee now vſe the word ſelling, for ought that is giuen or deliuered for the value thereof.

Symle. *Alwayes, (Semper.)*

Synderlic. After our now Orthography, *Sunderly, particularly.*

Sythan. *Sithence*, or ſince that time.

T.

Tabert. Anciently a ſhort gowne, that reached no further then to the mid-legge, it remaineth for the name of a Gowne in *Germany*, and in the *Netherlands*, and in *England* it is now the name onely of a *Heralds Coate.*

Tale, *Speech, Language, Diſcourſe.* Wee ſometime ſtrayne the ſence, as though a Tale were a Fable or a lye, becauſe vntruthes are told as well as truthes.

Thanonfoorth. *Thence-forth.*

Theah, or **Theeh**. In latter Engliſh *Thee*, it were more rightly for diſtinction theeh, becauſe by our word thee, we ſpeake to the ſecond perſon, theeth is aſmuch to ſay, as *To thriue*, or to proſper, and ſo is alſo **Betheed** and **Bethied**, for hauing *proſpered.*

Theaw. *A mauner*, a faſhion.

Theod or **Thiad**. *A ſtrange Nation.*

Theoda, or **Thiada**. *Nations.*

Thegn or **Theyn**. A chiefe or very free ſeruant. Hereof commeth **Thiene** or **Theyn**, *to ſerue*, and **Thienod** for *ſerued.*

The Prince of *Wales*, the King of *Englands* eldeſt ſonne, is wont to vſe for his Poeſie (after our ancient Engliſh ſpeech) the words, **Jedien**, for **Ih thian**, that is, *I ſerue*, where the Reader is to remember that d. and th. was in our ancient language indifferently vſed.

Theark. *Neede*, diſtreſſe. **Theafnelle**. *Diſtreſſeduelſe.*

Thearfan. *The diſtreſſed.*

Theow. *A ſeruant*, in the moſt ordinary accompt.

Theowas. *Seruant.* **Theodome**. *Seruitude.*

Theowine, or Thiannin, or Thianina. *A maide-seruant (Ancilla.)*

Tholie. *To suffer.* Tholyd also Tholod. *Suffred.*

Thorp. Our Ancient word for which wee haue borrowed, and now vse the French word *Village.*

Thread. *A rebuke*, or a threat.

Threagan. *To threaten.*

Thystrum. *Darknesse.*

Todal. *Deuision*, strife. Todealud. *Seperated*, deuided.

Togeadere. *Together.*

Todrifene. *Driuen away*, dispiersed.

Tuge, or Toge. *To draw out*, or to leade.

Treo, or Treow. *A Tree.*

Tumbe. *To Dance.* Tumbod. *Danced*, hereof we yet call a wench that skippeth or leapeth like a boy, a Tomboy, our name also of tumbling commeth here-hence.

Tungan. *A Tongue*, and sometimes Tungun.

Tune. *A Towne.* Tunas. *Townes.*

Twyfeald, or Twefeald. *Too-fold*, doubtfull, (*anceps.*)

Twyling or Tweling. *A Twine.*

Twynod. *Doubted.*

Twyzednesse. *Gaine-saying*, contention.

V.

Vnberend, *Barren*, sterrill.

Uncuth. *Vnknowne*, it also sometimes signifieth a stranger.

Underfenge. *To vndertake.* Underfengud. *Vndertaken*, interprised.

Underheld. *Supported*, vnderholden.

Undercyning. An *Vnder-king*, a Vice-Roy.

Underntyde. *The after-noone, towards the Euening.*

Undersetan. *Subiects*, Vassals.

Undertheod. *A subiected*, or subdued people.

Underthian. *An inferior seruant.*

Uneath, or Uneth. *Vneasie*, difficill.

Unhold, or Unheold. *Malice.*

Unleaful.

Unleaful. *Vnbelieuing*, vnfaithfull.
Unleafulneſſe. *Vnfaithfulneſſe*, infidelity.
Unnyt. *Vnneedfull*, not neceſſary.
Unmihtlyc (now rather vnmightly) *Unpoſſible.*
Unriht-haemed. *Borne in Adultery.*
Unrihtwiſnes. *Vnrighteouſneſſe*, inequity.
Unſcyldigh. *Vnfaulty*, alſo vn-indebted.
Unſcyꝛded. *Vnſloathed.*
Untrum. *Infirme.* **Untrumneſſe.** *Infirmity.*
Untyming. *Barren.*
Unwether. *A ſtorme*, a tempeſt.
Unwiſdome. *Madneſſe*, folly.
Upſtigan, or **Upſtegan**, and **Netherſtigan.** Mounting vp, and diſmounting, to wit, aſcending and deſcending.
Utgang. *Out-going*, departure.
Ut awurpen. *Out-caſt.*

W.

VVana. *Want*, defect or lacke. We yet ſay the wane of the Moone.
Wangael. *Wanting-health*, infirme or maimed.
Wanhope. *Diſpaire.* It groweth through want of hope.
Wantruſt. *Diſtruſt*, ſuſpition.
Warp, or **Weoꝛp.** See **A Warpen.**
Wald, **Weald**, or **Wold**, all theſe differing in Vowel, yet ſignifie one thing, to wit, a Forreſt. Of the firſt *Waldham-Forreſt* (more rightly then *Waltham-Forreſt*) retayneth yet that name.

Of the ſecond, *The weald of Kent*, that is, the Forreſt part of *Kent.*

Of the third which is **wold** the l, and the highneſſe of the ſound of o beeing omitted, is become in the *Netherlands* **wout**, and in *England* **wood.**

And whereas *Yorkes-wold*, and *Cots-wold*, doe yet retayne thoſe names, and are not Forreſts, I am fully of opinion, that they haue heretofore beene woody places, and thereof had ſuch names, and that the Woods haue afterward beene deſtroyed, and yet their Names notwithſtanding left ſtill vnto them.

Wapen, Weapon, or **Weapun.** All is one, and betokeneth as well our *weapons*, wherewith we fight, as the Markes of honor borne in ſhields, which now after the French wee call, *Armes*.

Wearbode otherwiſe **Warbode.** *A Meſſenger of Warre, or one* to be ſent about the affaires of the Campe.

Waeſtmes. *Fruites, Hearbes,* or *graine,* or the like, *waxing* or *growing*, out of the earth.

Weaſtin. *Fruite.*

Weater. *Water.*

Weard or **Ward.** *A Keeper.* **Weardas.** *Keepers.*

Wegas. *Wayes.*

Wel. This (as wee vnderſtand it for *bene*) wee retayne yet without any change, as very many other words.

Welega. A Wealthy-man (*Diues.*)

Weofode. *An Alter*, our Anceſtors vſed alſo **Theofode,** for an Alter; belike they were Alters for different ſacrifices in the time of their Paganiſme, and therefore ſo diſtinguiſhed.

Were, our Anceſtors vſed ſometime in ſteed of **Man** yet ſhould it ſeeme that **Were**, was moſt commonly taken for a married man. But the name of **Man**, is now more knowne, and more generally vſed in the whole Teutonic tongue then the name of **Were.**

Were-wulf. This name remayneth ſtill knowne in the Teutonic, and is as much to ſay, as **man-wolfe**; the Greeke expreſſing the very like, in *Lycanthropos*.

Ortelius not knowing what **Were** ſignifieth, becauſe in the *Netherlands*, it is now cleane out of vſe, except

cept thus composed with Wolfe, doth misinterpret it according to his fancy.

The Were-Wolues are certayne Sorcerers, who hauing annoynted their bodies, with an Oyntment which they make by the instinct of the Diuell: And putting on a certayne Inchaunted Girdle, doe not onely vnto the view of others, seeme as Wolues, but to their owne thinking haue both the Shape and Nature of Wolues, so long as they weare the sayd Girdle. And they doe dispose themselues as very Wolues, in wourrying and killing, and most of Humane Creatures.

Of such, su dry haue beene taken, and executed in sundry parts of *Germany*, and the *Netherlands*. One *Peter Stumpe*, for beeing a Were-Wolfe, and hauing killed thirteene Children, two VVomen, and one Man; was at *Bedbur*, not farre from *Cullen*, in the yeare 1589 put vnto a very terrible Death. The flesh of diuers partes of his body was pulled out with hot iron tongs, his armes, thighes, and legges broken on a Wheele, and his body lastly burnt. Hee dyed with very great remorse, desiring that his body might not be spared from any Torment, so his soule might be saued.

The Wer-Wolfe (so called in *Germany*) is in *France*, called *Loupgarou*.

Weorthige. *Worthy.* Wyrthe. *Worth.*

Weryg. *Weary*

Wesken, or Wusten. *A Desert*, or wild woody place.

Whilc, or Whilk. *Which.* In the North of *England* they yet say, *ghwilke.*

Wife. *Wife. (Vxor.)*

Wihed, or Wied. Sacred, we say yet hallowed for ha'ihwied, also wee heereof retayne the name of *Whitsonday*, which more rightly should bee VVritten *Wied-Sonday.* that is, Sacred-Sonday, so called by reason of the descending downe of the Holy Ghost, &c.

Wilderneſſe. *A Wilderneſſe*, for which we sometimes vse

our borrowed name of *Desert*.

Wild-deorun. *Wild-Deere*. It signifieth in the Teutonic (*Pecora Campi*) the beasts of the field in generall, and not that kinde onely, which we now call Deere, although wee take our name of Deere also from hence.

Winberian or Wynberian. *Win-berries*, grapes.

Wingeard, or Wyngeard. *A Wine garden*, a Vinyard.

Wisdom, or Wisdom. *Wisdome*, patience.

Wistlerag. *Whistlers*, Pypers.

Witega, or Wytega. *A Prophet*, a fore-teller of things to come.

Witegode. *Propheſied*, fore-told.

Witherwin. *An Aduerſary*.

Withsaid. *Denied*

Withstood. *Withſtood*, reſiſted.

Wirta, or Wurta. *Woortes*, for which wee now vſe the French name of *Herbs*. The City in *Germany* of *Wirtſberge*, in Latin *Herbipolis*, had that name by reaſon of the aboundance of worts or Herbes, which grew about the Hill-ſides by that Towne.

Wod. *Furious*, or Mad. Wee yet retayne in ſome parts of *England*, the word wodnes for furiouſneſſe or madneſſe.

Wolc. *A Cloud*. Welken. *Clouds*, wee yet vſe the word *Welken*, but take it for the Ayre.

Wonderlyc. *Wonderly*, wonderfull, admirable.

Woruld. *World*.

Wrec. *Wreake*, reuenge.

Wryhta, or Wyrhta.

Heere-hence wee haue our name of Wright, which ſignifieth properly, a labouring man, though we now take it for a Carpenter, or hee that vſeth ſome Trade thereon depending.

Wuldre, or Wuldor. *Glory*.

Wun. *Dwell*.

Wunstede, or wuningstow. *A Dwelling place*.

Weorth, or Weord. A kinde of peninſula, or land inuyroned

ned

ned almoſt about with Water, not in the Sea, but in ſome Riuer, or betweene two Riuers. It is in moderne Teutonic written Wert.

It ſeemes that our Weres, or water-ſtops doe heereof alſo take their name.

Weorthſcyp, or Wurthſcyp. *Worth-ſhip*, or *Worthineſſe*. We now pronounce it *Worſhip*.

Wurtrum or Wyrtrum. *Rootes*.

Wyc. *A Fenced place*, a place of refuge.

Wydmear. *Fame*, report ſpread wide, or farre abroad.

Wyl. *A Well*, otherwiſe a bourn-pit.

Wynſum. According to our now Orthography *Win-ſome*, that is, eaſie to be won or obtayned.

Wyrſe. *Woors*.

Wyte. *Blame*, reproach.

Y.

Yleam. or Yle. *The ſame*, ſometimes it is taken for *each*.

Yldo. *Age*, oldneſſe.

Yldrena. *Fore-elders*, anceſtors.

Ymb, or Ombe. *About*.

Yrfe. *An heritage*. Yrfeweard. *An Heire*.

Ythling. *A Hireling*.

Ythelingas. *Hirelings*.

I could heerein haue inlarged my ſelfe very much, and peraduenture haue much pleaſured ſome of our Engliſh Poets, with great choyſe of our owne Ancient Words, which as occaſion required they might, with more reaſon renew, and bring in vſe agayne (by ſome-what facilitating if neede were the Orthography) then to become the borrowers, and perpetuall debtors of ſuch Languages as will not bee beholding to vs for ſo much as a Word, and

and when wee haue gotten from them as many words as wee will, they can neuer carry a true correſpondence vnto ours, they being of other nature and originall.

Theſe our Ancient words here ſet downe. I truſt will for this time ſatiſfie the Reader, and the rather, for that I ſhall haue occaſion to ſhewe the Etymologies of ſundry Names, and words in the inſuing Chapters.

THE

THE ETYMOLOGIES OF THE ANCIENT SAXON PROPER Names of Men and Women.

The eight Chapter.

LIke enough it is, that the Reader seeing the Title of this Chapter to promise the Etymologies of the Ancient Saxon proper names, will expect some notice how to know which they bee, and which not: seeing so many sorts of proper names are become common to all nations of Christendome. To giue him therefore satisfaction in this poynt, hee may please to vnderstand, that albeit it be true that some Names deriued from the Hebrew, some from the Greeke, and some from the Latin, as also many of our ancient Saxon proper names, doe now run generally in common vse among al; yet when heed is giuen vnto them it is easily descerned vnto what languages each of these do appertaine. Such then as are anciently and properly our own, are meerly of the teutonic tongue, and not found in the Hebrew, or in the Scriptures, nor yet among the ancient Greekes or Latins: and of these many doe yet remaine with vs in vse, and diuers are become vsuall also vnto other Nations.

To descerne the Saxon proper names.

And surely of the sundry things of antiquity, worthy of note among our Saxon Ancestors, their proper denominations of humaine Creatures (which also was common vnto the other Germans) was not of least re-

gard, and albeit theſe names were giuen in child-hood, yet were they neuer but ſignificant. A thing very laudable and worthy; an excellent note of moſt great Antiquity, and a iuſt inſuing of the vſe of reaſon, which Almighty God had endued his reaſonable creatures withall, who accordingly would not giue one another any proper names, in an vnintelligible and friuolous kinde of ſpeech. And if ſome that may happen to read theſe Etymologies, ſhall accompt of them, as of things ſtrayned or imaginary, this his conceite doth proceed of his owne lacke of knowledge in the propriety of our Ancient Language, whereas if therein he were ſeene, hee would euen as manifeſtly diſcerne them to bee ſuch as here they are ſhewed to bee, as the Etymologies of the ancient names of the Patriarches are diſcerned by ſuch as are skilfull in the Hebrew tongue.

Our language as in the fore-going Chapter I haue ſhewed, conſiſteth in the beginning for the moſt part of words of monoſillable, and each word beeing of one ſillable had his owne proper ſignification put into the mindes of ſuch as firſt receiued it (at the confuſion of *Babel*) by Almighty God the Author and founder thereof, but by ioyning two words or more together, that were diſtinct monoſillables before, a new compoſed word, and therewithall a new ſenſe was at once framed: And therefore theſe proper names beeing made of compoſed words (for ſcarſly finde I any that is of one ſillable) were purpoſely made and framed according to the minde and purpoſe of the Compoſers, thereby to expreſſe as it were, ſome precept, remembrance, or incouragement for the inſuing

ſuing of ſome kinde of vertue or nobleneſſe, which they wiſhed their Childe ſhould affect, or of ſome thing in one ſort or other of prayſe-worthy memory, at the birth-time, or birth-place of the Child, as in obſeruing the inſuing Examples, will manifeſtly appeare.

And heere before I proceede further, I hold it requiſite to aduertiſe the courteous Reader, that whereas Mr. *Iſlebius* writing of theſe Etymologies, will needes haue **bert**, which is vſed for a termination to diuers names (as here inſuing wil appeare) to haue bin by our anceſtors meant for **wert**, which word we now write and pronounce **worth**. To this I anſwere, that if hee had well peruſed the Ancient Saxon tongue, hee ſhould therein haue found that our old Anceſtors vſed the word **weorth**, which the Germans doe now pronounce **wert** and we **worth**, but **bert** inſteed thereof they neyther vſed, or needed to vſe. So as his making of **bert wert**, grew only of his own ſuppoſall, becauſe ſometimes (although ſildome) the *b* is found to haue bin vſed for the ſingle *v*, though neuer for the double *w*. as he would haue it: And yet *Franciſcus Irenicus*, and diuers others, without ſearching any further, do heerein follow him. *Pontus Heuterus* according to the doting of ſome others, will haue **bert** to ſignifie **beard**, which indeede is more wide from the marke, then the ſuppoſall of *Iſlebius*. For as Children when their names are firſt giuen, cannot bee prayſed for their worth, or worthineſſe, becauſe it cannot in them ſo ſoone appeare; no more may they be called after the colour of their beards when they haue none: As for example, moſt ridiculous it is to ſay, as *Heute-*

rus, and other do, that **Robert**, is to say, **Red-beard**, as though the bearers in old time of that name, either had no names vntil they had beards, or elſe when they gat beards they gat new names according to the colour of them. Certaine it is, that the terminations of **bert**, **fird**, **rpe**, and ſuch others as do ſerue for diuers names, muſt in due ſence accord vnto all whereunto they are conioyned, which neither **wert** nor **bert**, can doe, as ſundry abſurd examples which thereon would inſue (if it were worth the while heere to ſhew them) could giue witneſſe.

One thing more I muſt note, and that is, that whereas many haue written of theſe Etymologies, yet are all of them very ſcarſe in ſhewing the reaſons of many their interpretations, which I ſuppoſe to bee becauſe they could more eaſily geſſe that ſo or ſo they were meant, then ſhew by reaſon that ſo indeede the true meaning muſt be, and thetefore I haue therein taken the more paines, to giue the Reader better ſatiſfaction.

adelſtan, or **Eadelſtan**, or **Ethelſtan**.

Theſe three names are all one, and for the *d* in the two former, the *th* as well as in the latter is indifferently vſed. **adel**, **Eadel**, or **Edel**, is our ancient word for *Noble*, or *Gentle*: the which Noble and Gentle, we haue borrowed from the French, ſo as our names of Nobleman and Gentle-man, are compoſed of two languages, the ſubſtantiue being Engliſh, and the adiectiue French. Whereas anciently in meere Engliſh, it was *Adelman*, or *Eadelman*, &c. As in *Germany* it is yet vſed: **ſtan**, is the termination of the ſuperlatiue degree of compariſon, which wee haue ſince varied into

into **eſt**, as for moſt wiſe, wee ſay wiſeſt; for moſt great, greateſt; for moſt faire, faireſt; and the like: which after our old manner ſhould be wiſeſtan greateſtan, faireſtan, &c. So as **Adelſtan**, is aſmuch to ſay as *Nobleſt*, and therefore it is not found among our anceſtors to haue bin a name common to all in general but onely for Kings or Princes and their Peere as beeing the moſt noble.

Adelgund varied into **Alegund**.

A name vſed for a woman. I haue already ſhewed that **Adel**, **Eadel**, and **Ethel**, is all one, and that the **d**. ſtandeth indifferently for **th**. and now becauſe **Edel** or **Ethel** is more vſed of our anceſtors then **Adel**, I referre the Reader for the etimologie heereof vnto **Ethelguud**, at the letter E.

Adelulph by abreuiation **Adulph**.

For the etimologie heereof ſee **Ethelulph**.

Albert.

For the etimologie heereof ſee **Ethelbert**.

Alcuin.

It ſhould bee **alcwin**, but by reaſon that latiniſts vſe not the w, it is become **Alcuin**. It is alſo anciently written **Ealcwin**, and ſomtimes **Alwin**, **Ealc** or **Alc** wee haue now varied to each; **wine** is aſmuch to ſay as beloued, ſo as *Alcuine* ſignifieth, *Of-each-beloued*, and **Alwin** according to the ſame ſence, *Beloued of all*. *Alcuinus* an Engliſhman and the diſciple of *Venerable Bede*, was preceptor vnto the Emperour *Charles the great*; and the firſt beginner of the Vniuerſitie of *Paris*.

Aldgead.

This ſeemeth at the firſt to haue bin a name onely

impoſed vppon Princes, or great Noblemens Children, for our Anceſtors were regardfull that the worthieſt names, were to bee giuen to ſuch as were of worthieſt expectation, and this name being ſo giuen was as a precept vnto them, ſo to beare themſelues as that they might be dreadful vnto all, or *dreaded of all*, for ſo the name importeth.

Alfred or **Al-ured.**

Fred and **vred** is all one in ſignification, for the *v* conſonant doth oftentimes hold the place of *f*. **Fred** or **vred**, as alſo **Frid**, all being one, is our ancient word for *peace*, the word *Peace* being by vs borrowed from the French word *pais*, which they haue fetched from the Latin word *pax*, ſo as **Alfred** or **Al vred**, is as much to ſay, as *All peace.*

Alfric.

I haue reaſon to thinke that this by corruption is growne from **Alfrid** to be *Alfric*, ſo thinke that it ſhould rightly bee Vlphric, for Vlphric, ſee in the Letter V.

Allin or **Allen.**

By vulgar pronountiation, the name of **Allin** is come from **Alwine**, which as before is ſayd, is as much to ſay, as, *Beloued of all.*

Arnold.

For the Etymologie thereof, ſee **Ernhold.**

B.

Baldwin.

Bald is varied into our word **bold**, which alſo ſignifieth ſwift, for commonly with boldnes, there is ſome quicknes or ſwiftneſſe annexed. The Reader is to note that

that **wine**, as is aforeſaid ſignifieth *beloued*, but **win** to *ouercome* or to get, as wee yet vſe it, for winning by play, or by battaile. **Baldwin** is then aſmuch to ſay, as *Cito Vincens*, ſoone vanquiſhing or ouercomming.

Baldread.

It is ſayd before, that of bald (in this ſenſe) wee haue our word *bold*, *read* moſt commonly ſignifieth counſell or aduice, it alſo ſignifieth redreſſe or remedy: *Chaucer* ſayth, *Read well thy ſelfe that others well may read*, wee vſe it alſo for declaration, when wee ſay read a Riddle, or read on a Booke, it alſo ſignifieth diſcourſe or ſpeech. *Baldread*, is aſmuch to ſay, as *Bold or reſolute in Councell*, or vtterance, &c.

Bede.

The name of our firſt Famous Engliſh Writer, who for his great vertue and learning, was in his life time of ſuch eſteeme throughout all Chriſtendome, that hee was Honoured with the Title of *Venerable Bede*, and for that it was not allowable to giue vnto any the name of Saint he being yet aliue: this reuerend Father hauing had the name of *Venerable* in his life time impoſed vppon him, it remained vnto him after his death, inſomuch as he is more called by the name of *Venerable Bede*, then of St. *Bede*. **Bede** ſignifieth Prayer, a name as it ſhould ſeeme, wherein his parents at the giuing thereof prelaged his deuotion. Of *Bede* commeth the name of *Beadſman*, and *Beads* to pray vpon. The like in ſignification vnto *Bede*, is the name of *Oratio* in Italian.

From *Bede* proceedeth our Word *Bid*, which through our heedleſnes in our Language, wee make to ſerue vnto two contrary ſenſes, for when wee ſay wee

wee **bid** a friend vnto our house, it signifieth to pray or desire, and when we say **bid** one to do this or that it there signifieth to comaund: whereas **beve** or **bid**, shonld bee rather vsed for praying or enuytig, and **bod**, to signifie command, and **boding** rather then bidding, commandement.

Barnard.

The true ortography heerof is **Beorn-hart**, touching the which and such like in these etymologies to ensue, the reader may please to note that our Saxon ancestors while yet they were pagans, beeing a very valiant and warlike people, would somtimes desire to haue their children imitate some such properties of cowrage as they obserued to bee in some kind of beasts, such I meane as they esteemed beasts of battaile, as is amongst others the beare.

Of which beast to haue the like heart or the like cowrage, the parents would somtime giue vnto the child the name of **Bearn-hart** that is, **Beares hart** for **n**, as wel as **s**, is in our ancient speech at the end of nownes the signe of the plural number, as wee yet in diuers things do retaine it, as when wee say, **children**, **bretheren**, **Oxen**, & the like, as formerly I haue noted.

Bartulph or Bertulph.

It was anciently and rightly **Bhzihт-ulph** and is much to say as a helper or *an assistant vnto aduisement*. It is of some writen *Barthol*, and of some *Bardolph*.

Birtryc or Birthryc.

Ryc, wee now vse to writ with adding an h to the c and so make it *rich*, and some swarning further from the originall write it *ritche*. Such as had this name

name seeme to haue bin born to wealth or possessions, being rich by birth or patrimony.

Burchard.

This is more rightly **Burh-gard**, and anciently a name of office, and therefore I referre the Reader to the names of offices in the last chapter.

Botulph.

Bote, or after our now pronountiation boot, is *satisfaction* or *amends*, we vse yet in equallizing of barganes to require some help or aduantage to boot. *Vlph* was anciently *help*, the one beeing deriued from the other. **Bote-ulph**, is asmuch to say as *a help-to-boot*, a helper or procurer of amends or satisfaction, or as it were, a mediator.

C

Charles.

In the ancient Teutonic from whence this name taketh originall, it was first **Gar-edel**, whereof by abreuiation it became **Careal**. Now in the moderne Teutonic it is **Karle**. **Gar** in the old Teutonic signifieth **all** (as **all** in that tongue also doth) and by varying in pronountiation, for **Gar** they somtimes vse **Car** as for example (as in the first chapter hath bin noted) insteed of saying **Drink Gar-aus**, which is to say, **Drink all out**, they will say **Drink Car-aus** so that **Car** is vsed for **Gar**, and signifieth **all**: **eal** is an abreuiation of edel, for it is common in the Teutonic to say **Ealman** for **Edelman**. **Careal**, which in Latine is written *Carolus*, and in moderne English **Charles**, is asmuch to say, as *All* or *wholy-noble*.

Conread.

Con beeing sounded as **Coon**, signifieth stout, forward,

ward or valliant, **read**, as is afore ſaid, is councel or aduice, alſo remedy or redreſſe; **Conread** may then well ſignifie *reſolute or forward aduice or in redreſſe*.

Cunigund.

A name of a woman, and anciently **Cunigund** of **Cuning**, alſo written **Cyning**, wee haue by breuiation made **king, gund** is aſmuch to ſay as fauour, we haue ſince varied it to cunne, as when wee ſay we will cunne one thanks, that is to ſay, ſhew him gratitude or fauor. Cunigund is then in ſignification *Regis fauour, the fauor of the King*, a name by like impoſed vpon the daughters of Princes.

Cuthbert.

Cuth is aſmuch to ſay as *knowne, acquainted or familiar*, **bert** became ſo to bee by abreuiation, anciently being **beriht**, afterward **beright** or **bereght**, alſo by abreuiation bright, and ſomtimes breght, for ſo is it often found, as in **Cthelberiht**, **Ethelbright**, and **Cthelbreght**, though moſt commonly **Ethelbert**: and ſo likewiſe for **Cgberiht**, **Egbright** & **Cgbreght**, though moſt of all **Egbert**, and the like may be ſaid of all the reſt of our names ending in **bert**. Some of **beriht**, haue made it **bericht**, or **berecht**, but the *ch*, is to bee ſounded as *gh*, as in the Teutonic it alwayes is, and in the Scotiſh-Engliſh, whereas wee write **right**, they write **richt**, and yet pronounce it as wee doe. **Beriht, beright**, or **bereght**, being all one, ample in ſignification. As to be **berighted**, that is to be *rightly, or well aduiſed, right conceited, right inſtructed, ſettled, aſpoſed or perſwaded in the right*. Of good *aduiſement, vnderſtanding, knowledge, &c.*

I am herein the larger, both becauſe the abreuiation

tion thereof which is **bert**, is the termination of many of our proper names, as alſo for that it hath bin by others very much miſtaken, which manifeſtly appeareth in that applying it as they doe, it will not beare ſencible conſtruction to all names, whereunto it belongeth, but if in ſome it be ſtrained to beare ſence, vnto others it is moſt rediculous and farre from all reaſon, whereas the true etimologie thereof muſt needes ſencibly and to the purpoſe agree with all names where-unto it is compoſed.

Cuthbert importeth as much as *familiar vnto vnderſtanding* or *acquainted with knowledge*.

Cuthread.

Acquainted with counſel or aduice, &c.

Cynehelme.

It ſhould rightly bee **Cyning-helme**, by which name our anceſtors called the *Crowne of a King*. This ancient name **Cynehelme**, is now become **Kenelem**.

D.

Dewbtric.

Dewght is our ancient proper word for *vertue*, wee yet retaine heer-hence our words *dowghty* and *doughtyneſſe*, and they yet ſay in the north of *England* when a thing is nought and hath loſt his vertue, that it dowes not; and in ſome of our Engliſh poetrie we ſometimes find thoſe vſed for vertues, or good partes.

Dewght-ric is as much to ſay as *vertue-rich, or rich in vertue*. It is now vulgarly in the *Netherlands* written **Dieric**, & in Latin & and after the Latin (I know not with what reaſon) made *Theodorus* & *Theodoricus*.

Dunſtane.

A name giuen as it ſeemeth in recommendation of *Conſtancie* or *Stabilitie*. **Dun** is anciently a hill or *mountaine*, **ſtane** we now pronounce *ſtone*, **Dunſtane** is *the mountaine-ſtone* or as wee might ſay, *the ſtone in the rock or mountaine*, almoſt as much in ſignification as is in Hebrew the name of *Peter*.

E

Eanſwyd.

Wee haue varied **eans** into **once**, wid or *wyed*, is our owne ancient word for ſacred, **Eanſwyd** is aſmuch to ſay as **once-ſacred**.

Earmenfrid.

Earm is our ancient word for *poore*, as **arm** in all *Germanie* yet is: our now vſed word *poore*, we haue from the French word *pauure*, which they haue fetched from the Latin word *pauper*, **Earmenfrid**, ſignifieth *The peace of the poore*.

Earmendgard.

Gard is al one in our ancient language with *ward*, **Ermengard** ſignifieth, *A keeper or protector of the poore*.

Earmenheld.

It ſhould more rightly be **Earmenhelt**, **helt** as alſo **healt** with our anceſtors being a Champion: and ſo is **Earmenhealt**. *A Champion for the poore*, or one that vndertaketh the cauſe and quarrel of the poore.

Edgar.

It was anciently **Eadgard**. Of **Ed** more rightly, **Ead** (now in the north of *England* pronoũced **Eath**) we retain in the ſouthparts, **Othe**. **Eadgard** by ſhortneſſe

neſſe of ſpeech become Edgar; is *a keeper of his oath* or faithfull couenant.

Edmund.

Of **Ed** rightly **Ead**, I haue heer next before already ſpoken, **mund** is in our ancient language mouth, for as I find our anceſtors to haue vſed **muth** for **mouth**, ſo vſed they alſo **Mund**, as in al the *Netherlands*, it is yet vſed. **Eadmund** importeth as much, as *A mouth of troth-keeping* or loyaltie, for that **Ead** or **eath**, now modernly an **oath**, is an obligation vnto troth and loyaltie.

Edward.

This was anciently written **Ead-ward** and **Ead-weard**, & giuen as it appeareth in recommendation loyaltie or faith-keeping, for **Eadward** is properly a *keeper of his oath*, vow, faithfull promiſe or couenant. It is equiualent with **Edgar**, both importing one ſence and meaning: **gard** and **ward**, **warders** and **garders**, beeing all one.

Wee haue had more Kings of *England*, of this name then of any other, nine in all, three before the conqueſt, and ſix after it. In *Portugall* they haue metamorphoſed it from all ſence and ſignification, and madn it *Duarte*.

Edwine.

I haue formerly ſhewed how **Ed**, more rightly **Ead** ſtandeth for **oath**, as alſo that **wine** ſignifieth *beloued*. It importeth that the oath couenant or faithful promiſe of the bearer of this name ſhold of him be beloued, that is, eſpecialy eſteemed and accompted of.

Egbert.

Anciently written **Eahberht**, and by abreuiation

Eagbreght, as alſo abreuiated to **Egbert Eah**(now vulgarly in ſome places of *Saxonie* eght) ſignifieth *equitie* or *law*, alſo a *contract* or matrimonie, **Egbert** ſignifieth, *Aduiſed vnto equity*, or *or of an equitable aduiſement*.

Eg'eld.

It importeth *peace according to equitie*.

Engelbert.

Engel is the Teutonic name for an Angel,& compoſed with bert, may ſignifie, *Angelical aduiſement*, or aduiſed to imitate an Angel in puritie.

Eric.

Was anciently written **Earpe**, **Ear** is our true and ancient word for *honor*. And ſo is **Eric** rightly interpreted. *Diues honoris*, that is, *Rich of honor*, or *rich in honor*

Earconwald.

More rightly **Earconweald**. *A ſtout ſuſtainer of honor*.

Earnold.

It is not written **Arnold**, but is rightly **Earnhold**, one *that doth vphold or maintaine honor*.

Earnulph.

Beeing now become **Arnulph**, is aſmuch to ſay as (*Auxiliator honoris*) *The help or defence of honor*.

Ethelbald.

Noble ſtout, that is, *Noble and valliant*.

Ethelbert.

This was the name of the firſt Chriſtned Enſtliſh King that euer was, entituled King of *Kent*, albeit his dominion ſtretched further, it ſignifieth *Nobly-conceited or aduiſed*, or of noble conceite or aduiſement, whence

whence this termination **bert**, is abreuiated I haue alredy ſhewed. **Ethel** is alſo ſomtimes abreuiated to **Eal**, whereby **Ethelbert** doth come to be **Ealbert**, and alſo modernly **Albert**.

Ethelbilde

Bilde is abreuiated of **bilid**, our old wordes for *Image*. **Ethelbild** is in effect aſmuch to ſay as the *Image of Nobilitie*.

Ethelburg.

Burg is in our language anciently vnderſtood for a fortified place or caſtle. **Ethelburg** doth in ſenſe importe as much as *A noble-fortreſſe*.

It is like that it was among our anceſtors a name for ſome noble-woman, who in regard of maintaining her honor doth make her ſelfe *A noble fortreſſe*, for the defence thereof.

Ethelfrid.

This name compoſed of **Ethel** and **frid** (of both which is ſpoken before) is aſmuch to ſay as *Noble-peace*, by like a name giuen for memory of ſome honorable peace that about the birth time of the child was concluded.

Ethelgund.

A name vſed for a woman, and of **Ethelgund**, it is become in pronountiation **Adelgund**, and varied into **Aldegund**, of **Adel** and **gund**. I haue ſufficiently ſpoken before, both compoſed heere together, doe importe *fauour-bearing vnto nobilitie*.

Etheluulph.

I haue ſometimes corruptly found it written **Ethelwulf**. Whereby it muſt conſequently yeild ſo abſurd a ſenſe *as noble wolfe*. **Etheluulph** is rightly *Noble-*

ble-helpe, to wit, to be noble or honorable in helpe giuing. **Ethelulph** also written **Adelulphe**, is by breuiation become **Adulph**.

Ethelwald.

It is rightly **Ethelweald**. An *vphoulder or sustainer of honor.*

Ethelward.

Corruptly written **Ethelard**. *A keeper or conseruer of Nobilitie or noblenes.*

Ethelwin.

This importeth as much as a *winner of his Nobillitie*, one that by his deserts doth purchase his honor. And he that purchaseth his honor by desert is not to bee accompted the lesse noble or honorable, but rather the more, because desert is the thing which is preferred in the sight of the most high and equitable iudge; and in all earthly iustice ought to bee of most regard.

Euerard.

Euer and sometimes **Eber**, is in our ancient language a wild Bore. I haue shewed before in the etymologie of **Bearn-hart**, the reason why the ancient pagan Saxons imposed such like names vpon their children, to wit, that they should afterward imitate the courage which they deserned to bee in such like beasts of battaile: as in this name of **Euerard** rightly **Euer-hart** is meant, the hauing of *the hart or courage of the wild Bore.*

F

Faramund otherwise writen **Pharamund**. **Fara** or **Faira**, & somtimes **Fraia**, is the original of our adiectiue **Fare-mund**, as before in the etymology of

of **Edmund**, I haue ſhewed is **mouth**. **Faramund**, then a name giuen in regard of wel-ſpeaking; our phraiſe herein is now a little changed, for wee vſe to ſay *a faire tongue*, inſteed of a faire-mouth.

Filebert Philebert.

Fil is here more rightly **Ful** and **Filibert**, *wel or fully aduiſed.* Vnderſtood as a precept, ſo to be.

Franc.

The etymologie of this name though it now bee varied to **Francis**, doth yet remain with the moſt in vſe and memorie, as when wee ſay *franc and free.* It ſeemeth to haue bin a name giuen in reſpect of bountie, liberalitie, or freedome.

Fredegode.

Frede or **vzede** being both one, was before wee became debters to the French for their word peace (as before I haue noted) our owne word ſeruing to that ſence **gode** we haue a little varied in ortography, and now write it good, **Fredegode** is then no other, then *Good-peace.*

Fredegund.

Gund as before is noted, is fauour, affection or gratitude, and **Fredegund** extendeth to ſignifie *a fauorer of peace.*

Frederyc.

Frederyc, being compoſed of **fred** and **ryc**, is rightly interpreated *rich peace*, or *rich in peace*, and perhaps moſt properly ment in the peace or contentment of the minde.

Fredelwyde.

wide, in more true ortographie **wyde**, is as before hath bin ſaid, our ancient word for *ſacred.* **Fredel-**

wyde is asmuch to say, as *Sacred by or through peace.*

G

Garard.

Anciently and rightly it is **Gar-hart. Gar**, as elsewhere I haue shewed, is all one with the word **All**, as in like manner *Omnis Totus*; as also *Cunctus* are of like signification in Latin, **Gar-hart** is then *All hart*, to wit, altogether of heart our courage. The latinists haue made it *Gerardus*, and the Italians *Gerardino* and *Geraldino.*

Garman.

Now becom **Germán**, is *All or wholy a man*, to wit a man compleat or entire.

Gartrude otherwise Gertrude.

Gar as before is said, is asmuch as **All**, **trude** is truthe or trothe, for as I haue formerly shewed *d* was somtimes of our ancestors indifferently vsed in steede of *th* **Gartrude** or **Certrude** is then asmuch to say as *All-troth.* A name well imposed in regard of the fullnes of trothe and loyaltie which in a woman of honor or worth is requisite.

Gilbert.

Anciently **Gildberight.** There were of old time among our ancestors certaine companies of confraries of men, called **Gildes**, first instituted for exercise of feates of Armes (though after they were of other professions) and these had their appoynted meeting places, and such as were admitted among them, were obliged to the exercises and orders which the rest obserued, and these were called **Gild-brethren**: and for shortnes of speech a **Gild brother** was also called a

Gild,

Gild. The word Gild in it selfe signifieth *free* and *bountifull*, **Gildbright** by abreuiation become **Gilbert**, is in effect one that is, *liberally or bountifully disposed*.

Godefrid.

I haue shewed before the etimologie of **Fredegode** which with **Godefrid** or **Godefred** is all one, onely differing in the transposing of the silables, both signifing Good-peace. It is much varied from the first originall, as of **Godfrid** being made Godfrey, from thence *Gauffrey*, by others againe *Geoffrey*, and not so let alone, it is thence turned into *Ieffrey*, and in Latine to *Galfridus*, albeit some more rightly make it *Godefridus*.

Godehart.

The Etimologies hereof will easilie appeare by that which is alredy sayd of **Gode**, to bee now written **Good**, which sheweth it to bee **Good hart**, intending, *A heart inclined to goodnes and vertue*. It is vulgarly become *Godard*.

Godelief.

It is a name for a woman, and after our moderne ortography **Goodlief**, to wit, **Good loue**, meaning *honest and true of lone*, for that is properly good loue, some writ it in Latine *Godulina*, others *Godula*.

Goderic.

The Etimologie is made plaine by that which hath bin already said of the two sillables whereof this name is composed; whereby it appeareth to bee, *Rich in good*, or *rich in goodnes*.

Goedwin.

A win-good, a gayner of wealth; it may also be meant

of one that by trauaile gaineth good parts or vertues vnto himselfe.

Godscalk.

Scalk, is in our ancient Language a seruant, as **Theow** also is, &c. **Godscalk** is *(Servus Dei) the seruant of God.*

Godwine.

It should rightly be **Gods-wine**, **wine**, as hath bin said signifieth beloued, and **Gods-wine**, *the beloued of God.* It is now in the *Netherlands* vulgarly written **Gosen** as also **Goson.**

H.

Hartman.

It should rightly bee **Hartman** to wit, *a man of heart or courage.*

Heldebrand.

Held in ancient Teutonic was written **Haelt**, and signifieth a stout or valliant person, as a Champion or such like, and because of the addition brand, it seemeth a name or title giuen for seruice vnto such as valiantly inuading their enemyes had consumed and wasted their countrey by fire. **Heldebrand** is in Italian become *Aldobrando.*

Henry or Henryc.

Hen in the first syllable hereof was anciently written **Han**, and so was anciently vsed for **haue**, as may appeare in diuers of our old English writings, and to this day in some partes of *England*, they will say, *Han you any? for haue you any?* **ryc** signifieth not onely rich, but also possession or iurisdiction, so as **Hanryc**, which now we write **Henry**, importeth asmuch as *a hauer*

of wealth, possession or Iurisdiction, and so in likelyheyd a name giuen vnto such as were the heyres vnto some good estates or conditions of liuing.

Herald.

This beeing a more vsuall name of office then a proper name. I referre the reader for the etymologie thereof vnto the names of offices and dignities.

Herebert.

Here was that in our ancient language that *exercitus* is in Latine, to wit, an *army*. Of **bert** I haue spoken before, in shewing the etymologie of **Cuthbert**, **Herebert**, is in effect asmuch to say, as *well seene or aduised in the estate of an army*, a name giuen in likelyhood, as a precept that so the bearer thereof should dispose himselfe to bee.

Hereward.

This hauing bin a proper name growne from a name of office I referre the Reader for further knowledge thereof vnto the last chapter.

Herwald rightly **Erwald.**

It signifieth *a supporter or vpholder of equitie.*

Hilperic otherwise **Hilperyc.**

It is found among the names of the ancient Kings of *France*, to bee writen **Cilperic**, but this error by some very iudicial antiquaries that had good skil in the old French tongue (which as I haue shewed elsewhere, was very Teutonic and almost all one with our ancient language) is discouered, for they finding that as Cyning was our ancient name of Souerayne dignitie, whereof we yet retayne our a breuiated name of King, so was it also with the old French. And they setting the letter *c*, in place and found of *k*, to stand for Cy-

ning or King, C Hilperic for Cyning Hilperyc, C Lothaire for Cyning Lothaire, and the like, some afterward ignorantly ioyning the C vnto the other letters made of C Lothaire *Chilperic*, and of C Lothaire *Clothaire*, and so of others in like manner. Hilperic is asmuch to say as, *A rich help, or one abounding in assistance.*

And whereas I haue said before that Hlph was anciently help, and say heere that hilp was also help, this need not seeme strange that in so ancient and spatious a tongue, one prouince may haue in pronountiation so much differed from another, and of the like vnto this difference heere aforesaid, I could if need were set downe sundry examples.

Holdward.

An ancient and honorable name of office, for the etymologie whereof I referre the Reader to the names of offices and dignities.

Hugh.

It is anciently also written Heughe, and alienated among strangers vnto *Hugo*. A festiual season they yet in the *Netherlands* vse to call Heughtyd, that is to say, glad tyde, for Hugh or Heughe both beeing one, signifieth, *ioy or gladnes.*

It may bee that our Hoctide now corruptly so pronounced, did first come of Heughtyde.

Hughbert.

It is now become Hubert and Hubbard, and betokeneth, *Disposed to ioy or gladnes.*

Humfrey.

More anciently & rightly it is Humfrid, *home* is here by shortnes of speech become *hum*, and Humfrid

is

is *Home ſeate*, or domeſticall quietnes.

K

Such names as I haue ſet downe to begin with C may alſo begin with K, for that theſe two letters were vſed of our anceſtors indifferently, as I haue ſhewen in diuers places.

L

Lambhart.

Rather in following the termination of ſome other names, then in true obſeruing the right and original ortographie, it is writen **Lambert** & **Lambard**.

It ſeemeth that in deſire of affecting meeknes and innocencie, this name was ſometime by the parents impoſed vpon the child, who in that regard, called it **Lamb-hart**, that is, *The heart of a lambe*.

Lanfranc.

It ſhould rightly be **Land-franc**, and ſeemeth firſt to haue bin a name of Naturalizing or making the bearer thereof a free Denizen, whereby he became **Land-franc**, to wit, free of the countrie.

Landulph.

This is as much to ſay as (*Regionis auxiliator*) *The helpe of the countrie*.

Lauther or Lothaire.

Both are one, and aſmuch to ſay, as *Pure or cleane*.

Leofhold.

Leof is that anciently, from whence we now haue our word **loue**, the ſame in effect that **wine** is.

It ſeemeth to haue bin giuen for a precept of conſeruation of amitie, as *to keep or hold loue*. It is of **Leof-hold**

hold varied vnto **Leopold**, and was the name of the Duke of *Austria* that took our Lyon-harted King *Richard* prisoner.

Leofestan.

What **Leof** signifieth, I haue shewed here next before, and stan or estan I haue before in the etymologie of **Adelstan**, shewed to bee the suparlatiue degree of comparison for the which wee now in our language vse the termination est, so as **Leofestan** is *The beloued'st*, or most beloued.

Leonhart now written Leonard.

Small change in the ortographie heereof doth plainly shew this name of **Leonhart**, to be rightly interpreated **Lion-hart**, though modernly it bee become **Leonard** & **Lenard**. I haue shewed before in the etymologie of **Bearn-hart** and **Euerhart**, how our ancestors imposed vpon their children such names to the end they should imitate the courage, of such beasts.

And vndoubtedly to the same end and signification, was first inuented and brought in vse the bearing of the images of those beasts in shieldes of armes, as were most couragious and fierce, and there fore esteemed beasts of battail, as amoung others chiefe of all is the Lion, which of all other Beasts is most, and in most different manner borne in armes.

Ludfrid.

Lud and **Lud**, anciently written also **Leod**, is all one in our old language with **Folk**, for the which wee do now most commonly vse our borrowed French word *people*. **Frid** I haue in sundry places before shewed to haue bin our ancient word for *peace*: **Ludfrid**, is *Pax populi the peace of the people.*

Ludgard

Ludgard.

Of **Lud** I haue ſpoken here laſt before, as alſo in the firſt Chapter, where I ſpeake of *Ludgate*, and haue alſo ſhewed that **gard** and **ward** is in ſignification all one, **Ludgard** is then aſmuch to ſay, as, *Conſeruator populus, A defender, or Conſeruer of the people.*

Ludulph.

This is *Auxilium populi.* The helpe or aſſiſtance of the people.

Ludwic.

Theſe afore-going names that begin in *Lud*, doe ſeeme to haue bin impoſed vpon ſuch as were by their quality and condition like to beare ſway in the common-wealth, being ſuch as the welfare of the people, was to depend vpon. Of *Lud* ſufficiently hath before bin ſpoken. **wic** is *a retreate or place of refuge.* **Ludwic** is *Refugium populi. The refuge of the people.* The Latiniſts haue made it *Lodouicus.* The French haue made it *Louis*, and we haue now turned it to *Lewis.*

M.

Manhart.

The Etymology heereof playne enough. From **Man hart** it is varied to *Manard*, and *Maniard.*

Mathild

It was anciently **Meadhealt**, as much to ſay, as *A maiden Champion.* It doth appeare that in old times in caſe of neceſſity, both maides and women did manage armes, we now write and pronounce it **Mand.**

Maedhart.

This name being written in moderne Orthography is *Maiden-hart*, and ſeemeth to haue bin giuen in re-

commendation of a maidenly and modeſt minde.

Mildburg.

Beeing rightly written it is **mild-burg**, the word *mild* wee haue yet in vſe, it anciently ſignified *gratious, merciſull* and alſo *bountiſull*, **burg**, is here taken for a walled towne or fenced place, and ſo may **Mildburg**, bee aſmuch to ſay as *Gratious or bountifull to the towne*, or Citie, &c.

Mild-read.

Of both the ſillables whereof this name is compoſed I haue already ſpoken. It may well import *Gratious or pleaſing inſpeech, or vtterance.*

N

O

Oncumber.

This ſeemeth to bee a name of aduice, that the bearer thereof might endeuour to liue *without cumber*, and ſo bee vncumbred or vntroubled in the world.

Oſmund.

I find **Oſ** and **hus** in the old Teutonic to bee both now modernly with vs, **howſe**, and **mund**, and **muth** (as I haue before ſhewed to bee alſo both one, to wit, that which wee now call **mouth** **Oſmund** is then *The mouth of the houſe*, the ſpeaker for his familie.

Oſwald.

wald beeing more rightly **weald**, and compoſed with **Oſ**, is *Gubernator domus, A ruler or manager of the affaires of the houſe.*

Oſwine.

It

It might otherwise be **Dowg-wine** that is Beloued of his house or familie.

R

Radegund.

Rade is alone with **read**, **Radegund** is asmuch to say as, *A fauorer of counsel*, one that loueth and not reiecteth counsel or good aduice.

Raderyc.

Plentifull or rich in counsel, or aduice, or liberall in yeilding remedy, or redresse. **Raderic** by trauailing into Spaine became Rodrigo, and lighting into Latine was made Rodericus.

Radulphe now written Raphe.

It hath in sundry foregoing places bin shewed that **dlph** with our ancestors was **help**, and of **Rad** I haue spoken hee next before, **Radulphe** then is rightly interpreted *Consilio iuuans*, *Ayding, or helpfull to counsel*. From **Radulph** it is varied to **Rodulphe**, and from thence to **Rudulph**, in English it is now written **Raphe** and of some **Ralphe**.

Reymund.

It is also written **Raimund**, but rightly it should bee **Rein-mund**. **Rein** it is I said before of **Lauther**, *pure* or *cleane*, and **Reimund** is to be interpreted, *Pure-mouth*, a name imposed for the vsing of good and decent speeches.

Reinfrid.

A name in recommendations of sincere amitie for it is as much to say, as *Pure peace*.

Reyn-hart.

It is otherwise written **Reynard**, and denoteth

a pure and cleane heart.

Reinald written also **Reinold.**

It should rightly bee **Rein healt.** *A sincere champion*; a Champion vnblemished in honor, or without corruption.

Reinbiphe.

This by that which before hath beene sad sheweth it selfe to signifie *Pure-help*, or sincere assistance, from **Reinulph** it is now grown to **Ranulph** & **Randal.**

Richard.

Of our ancient word **ryc**, wee yet retaine our word **rich** (as formerly I haue shewed) **rich** signifieth aboundant, **Ric hart** (for so anciently it is) is no other then *Rich-hart*, that is, *An aboundant plentifull and liberall minde.*

It is in *Germanie* pronounced **Reich hart**, in the *Netherlands* **Ricart** or **Richard**, in Italian and Spanish *Ricardo*, and in Latine it is written *Richardus.*

Robert.

Anciently written **Ruberiht** and **Rouberight**, is by abreuiation become **Robert Rou**, which is to be pronounced as **Roo**, is our ancient word for rest, reprose or quietnesse. Robert then signifieth *Disposed or addressed vnto rest or quietnes.*

Roger.

It was at first **Rugard** or **Rougar**, and afterward **Rugar**, and with vs lastly **Roger Rou** or **Ru**, as is aforesaid, is rest or quietnes, **gard** o keep or conserue. So as **Rugard** (now **Roger**) is *A keeper or conseruer of rest or quietnes.*

It is in Latine made *Rogerus*, in Italian *Ruggiero*, and in French *Rogier.* And it may bee that the French

proverb

prouerb or phraſe of *Rogier bon temps*, which is to ſay *Roger good time*, may haue ſome alluſion to the origi nall meaning of this name; for that good is the time which is conſerued in reſt and quietnes.

Roſamund.

The true etimologie heerof is *Roſe-mouth*, and ſeemeth to haue bin giuen in regard of the *ſweetnes or colour of the lips*. Or it may haue bin in recommendation of ſweetnes and *eloquentnes of ſpeech*.

Of this name was a concubine vnto King *Henry* the ſecond. In whoſe epitaphe a Latin Poet not vnderſtanding the true etimologie of the name, makes **mund** which here is **mouth** to be *Mundus*, and ſo calles her the roſe of the world. As thus:

Hîc iacet in tumba, Roſa mundi, non roſa munda,
Non redolet, ſed olet quæ redolere ſolet.

Rowland.

Hauing already ſhewed that **Row** ſignifieth reſt, it appeareth that **Rouland** is in ſignification. *The reſt or repoſe of the countrie.* We now writ it **Rowland**, in *Germanie* and *France*, it is **Roland** in the *Netherlands* **Roeland**, and in Italian *Orlando*.

Roward.

It it more rightly **Rou-ward**, **ward**, and **gard** as I haue before diuers times ſaid, are both one, this name hath the very ſame etimologie, which I haue ſhewed of **Roger**, to wit *Conſeruator quietis*.

S

Sigebald or Sighebald.

Our moſt ancient word for *victorie* is **Sige**, pronounced **Sighe**, and ſometimes alſo ſo written:

bald, as before I haue shewed, is *bold* or *swift*. **Sigebald** or **Sighebald** (for both are one) is *bold or swift in victory*, or as one might say, *speedy in the prosecuting of victory*, It is of some for shortnes written **Sibald**, and of some **Sebald**.

Sigebert or **Sigesbert**.

It was anciently **Sigberiht**, and by abreuiation it grew to be **Sibright**, **Sebright**, & **Sebert**. It signifieth, *Rightly-aduised* for *victory*, asmuch in effect to say, as of sound conceit for the obtaining of victory.

Sigher.

Vulgarly it is become **Segher** & **Seagar**: anciently it was in our language the same that *victor* is in Latin, to wit, *A vanquisher* or *ouercommer*.

Sigerina or **Sigherina**.

Vow vulgarly in the *Netherlands* **Segherinne** and **Segarina** (*victrix*) *A Woman victor*.

Sigesmund or **Sighesmund**.

The mouth of victorie, belike a relater of victories to the encouragement of others.

Sighward.

It is also written **Siward**, and signifieth *A conseruer or keeper of victorie*.

T

Thoebald.

Anciẹtly it was **Ttewhtbald** as also **Dewghtbald** the th (as oft before I haue said) hauing of our ancestors indifferently bin somtimes vsed as d, & d again as th **Dewght** or **Thewht**, was heretofore our proper word for vertue, as in **Dewhtrie** haue already shewed. **Theobald** then being written according to the ancien-

ancient ortography there of, is *Speedy in vertue*.

Thewht-ryc.

For this see **Dewght ryc.**

V.

Ulpher.

Ulph as before is said **help**, and therefore is **Ulpher** *A helper*.

Ulphfrid.

Aidefull to peace, an assistante vnto the maintenance of concord.

Ulphryc.

According to our now ortography it is *Help-rich* that is to say aboundant in help-giuing. It is by abreuiation made **Ulryc**, and in Latine *Vdalricus*, and some with reason do thinke that **Alphric** otherwise written **Alfric**, should rightly be **Ulphric**.

Ulphstan.

Corruptly it hath bin accustomed to be written **Wulstan**, it signifieth *Most Help full*.

W

Walburge.

Burg denoteth a fensed place, and **walburg** expressing the wall of such a place, may metaphorically signifie, *The safegard of the citie*. It is the name of a woman.

Walther or **Walter.**

For this it beeing a name of office, I referre the reader to the names of offices.

Werburg.

More rightly were it, **Weardburg**, it is the name of a woman

a woman, and is asmuch to say, as *The keeper or conserver of the Burg*, or Towne, &c.

Wilebrord or rather **Wilberord.**

Berord signifieth, stirred or moued, *Wilberord*, is asmuch to say, as *An actiue will or minde.*

Willebrord an Englishman, was the first Bishop of *Vtreght*, he is called the Apostle of *Zealand*, for hauing there Preached, and planted the Christian faith, as also in some of the Prouinces next adioyning. His name by Pope *Sergius* (who made him Bishop) was changed to *Clement.*

Wilfrid.

Importeth. *A Will inclined to peace*, or a peaceable minde.

William.

This name was not anciently giuen vnto Children in youth, but a name of dignity imposed vppon men in regard of merit, but beeing since growne vnto a very ordinary proper name, I thought good heere among these proper names to place it.

For the Etymologie hereof, the Reader shall please to vnderstand, that the ancient Germans when they had Warres with the Romanes, were not armed as were they, but in a farre more slight manner, hauing ordinarily Swords, Speares, Shields of wood, Holbards and the like, supplying the rest with their great strength and valour. Now when it so hapned that a German souldier was obserued to kill in the field some Captayne or charge-bearer among the Romans (such being well armed, and their Helmets and head peeces commonly gilded) the golden helmet of the slain Roman was (after the fight) taken and set vpon the head of

of the ſouldier that hath ſlaine him, and hee then honoured with the name and title of *Gild-helme*, which ſhould according to our now orthography be *Gilden* or *Golden-helmet*, which growing afterward vnto an ordinary name, becauſe diuers names began with **Wil** (as before ſome are noted) this was eaſilie by wrong pronuntiation brought vnto the like, howbeit among the Franks it kept the name of *Guld-helme*, and with the French (of their offspring) it gat the name of *Guilheaume*, and ſince came to be *Guillaume*, and with the Latiniſts *Guilielmus*.

Winfrid.

An obtayner of concord, or *a win-peace*. *Winfrid* an Engliſhman was by meanes of *Charles the Great* vnto Pope *Gregory the ſecond*, made Archbiſhop of *Magunce*, and of the ſayd Pope named *Boniface*, he is accompted an Apoſtle of *Germany*, for his preaching and conuerting much people vnto the Chriſtian faith in *Saxonie* and thereabouts. At *Doccum in Frieſland*, hath beene reſerued vnto our time, a booke of the fowre Goſpels all written with his owne hand.

Winnefride or **Winnefrida.**

The name of a woman, and all one in ſignification with *winfrid*, to wit, *A winner or gayner of peace or concord*, &c.

Whitekind.

A name giuen in regard of beauty, being according to our now vſed Engliſh, *white-child*.

Wolfang or **Wolfeng.**

Fang, was our old word ſignifying to take or to catch. *Wolfang* then hath no other ſignification then *Catch-wolfe*. It was in old time very commendable to

hunt and destroy this rauenous and cruell beast. It is sometimes corruptly written **Woolfege**, and sometimes **Wolfey**.

Wyc-gard for easinesse of sound **Wycard**.

It seemeth to haue beene a name of Office, **Wyc** being (as is aforesaid) a place of retreat, & so **Wyc-gard** the keeper of the **Wyc**. It is since in *Germany* growne to be an ordinary proper name, and by putting a **G** before the **d**, and **h** after the **c**, it is of strangers made *Gwichard*, as also *Guichard*, and mounting ouer the Alpes into *Italie*, it is promoted to *Guicciardino*.

Wydmear.

Mear is our ancient English word for fame, so as **Wyd-mear**, being for more readines in vttrance become **Wymer**, is as much to say, as *Far-famous*, or *Wide-renowmed*.

Wyne, or more rightly **Wine**.

Wyne (as hath beene sayd) did with our ancestors signifie *beloued*, and it may be that in regard of the pleasant liquor so called, and generally loued, they metaphorically vsed this word.

I haue now, curteous Reader, I trust, performed so much as in the introduction to these Etymologies I promised to make manifest; and therefore shall not need to be further tedious in alleadging more of the like examples. But well mayest thou bee assured, that howsoeuer our ancient proper names may be by vulgar corruption varied from the original, seeing so many of them haue come to be frequent vnto strangers, that neither knew nor could heed what they meant, yet no one (albeit there be very many,) but it was vsed by our ancestors with good signification and reason.

And

And for thy better notice of these heere alleadged, it may please thee to obserue, how *Nobleneſſe*, *Honor*, *Honeſty*, *Valour*, *Peace*, *Amity*, *Quietneſſe*, *Charity*, *Trueth*, *Loyalty*, and all other vertues, were in their name-giuing recommended.

Wee are further to note that euen in their ancient times, they hauing not the learning and experience of so many foregoing flouriſhing ages to the augmentation of their knowledge, as we now haue, would not bee so vnheedfull or vncurious, as to bee content like vnto Parrats to speake they knew not what, but they would and did know what in their denominations they vttered; framing and disposing them (as is afore noted) as a precept or obligation to the embracing or prayse of some kinde of vertue.

Heerin the ancient and excellent custome of our old anceſtours was not inferiour vnto that of the ancient Hebrewes, who obserued the like, as in the name of *Noe* to signifie *reſt*, hee being reserued to repose after the raging flood. In the name of *Abraham* varied from *Abram*, for more apter signification, by God himself, was both signified and presaged *a father of a multitude*. By the name of *Iſaac*, *laughter*, in regard as it may seeme of his parents ioy, or of his mothers laughing whē she heard the Angel to promise his vnlikely birth. By the name of *Iacob*, *a ſupplanter*, which might well bee for that hee supplanted his brother *Eſau*. By the name of *Dauid*, *Beloued*. By *Salomon*, *Peaceable*. By *Rachel*, *a ſheepe*, & by *Ionas*, *a doue*, both in regard of innocencie. By the holy name of *Ieſus*, *A Sauiour*. A name most fit for *Ieſus Chriſt*, the most worthy bearer thereof. And lastly to omit many

others, the name of *Peter*, his first name being put away and this imposed and put vpon him in stead thereof, by Christ himselfe, thereby to presage the sure and firme foundation of his Church, against which the gates of hell should not preuaile, for that *Peter* is as much to say, as *A rocke or stone*, and there can be no foundation more firme than that which is set vpon a rock.

This may now suffise to shew not only the vtility and worthynesse of this most ancient custome, but how it is confirmed in the obseruation thereof euen by God himselfe, and was without all doubt through God, euen by naturall reason put into the mindes of our ancestours, and such other of the most ancient nations of the world, as haue obserued the like.

The name of Cephas given to peter, is interpreted a stone, and not a rock. Ioh. 1. 42. and when the papists make peter the foundation of ye church, they presage thereby a weak foundation, building the church one a creature. yea, they rob Christ the sonne of ye living God, of his glorie, who sayd thou art peter, and of his faith, in christ, upon this rock I will build my church. Math. 16. and who sayeth Math. 7. 24. 25 that hee is the rock uppon wee ar builded.

HOW

HOVV BY THE SIRNAMES of the Families of *England*, it may be discerned from whence they take their originalles, to wit, whether from the ancient *English-Saxons*, or from the *Danes* or *Normanes*.

The ninth Chapter.

Albeit Englishmen (aunciently called Saxons & otherwise English-Saxons) may be accompted to haue had one originall with the Danes and the Normanes, they all sometime speaking in effect all one language; yet comming to be diuided vnder seuerall gouernments, and to vary in their languages, they thereby seemed seuerall people; and so grew to be accompted strangers the one vnto the other: neuertheleſſe it hath so fallen out, that such of these three nations, as haue happened to become inhabitants in our realme, haue there ioyned together againe in one, whereby the posterity of the Danes and the Normans (although but little in respect of the English-Saxons) doe all at this day remayne without any distinction vnder one generall and renowmed name of Englishmen.

This notwithstanding, because men are naturally desirous to know so much as they may, and are much pleased to vnderstand of their owne offspring, which by their sirnames may well be discerned, if they be sirnames of continuance, I haue heerein as neere as I

can, endeuoured my ſelfe to giue the curteous Reader ſatisfaction. And doe make choyce according as the moſt matter enduceth mee, both firſt to begin, and longeſt to continue in ſhewing the families deſcended from the ancient Engliſh-Saxons, the which of the three heere named, are not only the farre greater number, as being and hauing remayned the corps or body of the realme; both before and ſince either Danes or Normanes entred in among them; but may alſo beſt be reputed the ancienteſt and meereſt Engliſhmen.

The Reader is then to conſider that after our anceſtours the Saxons were come out of *Germany*, and had placed themſelues in *Britaine*, they did change the names (as in the fifth Chapter I haue ſhewed) of the Cities, Towns, Caſtles, Villages, Paſſages, Fields, Forreſts, Waters, Hilles, & Dales, &c. vnto the names of like places in *Germany*, or vnto names otherwiſe intelligible and apt in their owne tongue. And did alſo giue names (in like maner intelligible in their owne language) to all ſuch Townes, Caſtles, and Manour Houſes, &c. as themſelues built and erected.

Now as men haue alwayes firſt giuen names vnto places, ſo hath it afterward growen vſuall that men haue taken their names from places; I meane their ſirnames: and this cuſtome albeit it was not of olde time generally vſed of all, yet grew it afterward to be vſed of all ſuch or of the moſt part of ſuch as grew vnto continued families; and firſt and eſpecially in ſuch as were the owners of the places where themſelues inhabited, for that was held as a thing of eſpeciall credit and accompt, and ſuch ſirnames did alſo remaine vnto thoſe that were iſſued from ſuch places, though

though they poſſeſſed them not, as all indeed could not continue to do, by reaſon of the great increaſe of poſteritie. And this cuſtome of taking ſirnames of places, grew in time more vſuall then the more ancient cuſtome vſed before, which was of adding to a mans proper name the proper name of his father, with putting ſonne vnto it, expreſſing thereby whoſe ſonne hee was, as in *Wales* and among the common people of *Holland*, it is yet the vſe.

Moreouer diuers of our anceſtours tooke their ſirnames by reaſon of their abode in or neere ſome place of note, where they ſetled themſelues and planted their enſuing families, as within **Tunes**, (or fenced places) or at **a Wood, a Hill, a Field, a Greene, a Brooke, a Bourne, a Foord, a great Tree**, and ſundrie the like. Whereby for example, **Robert** of, or at the **Greene**, was ſo called becauſe he dwelt on, or by **a Greene**: and afterward the prepoſition **of**, became by vulgar haſte to be **a**, when of **Robert of Greene**, he was called **Robert a Greene**, and the **a** laſtly quite left, hee remained onely **Robert Greene**, and the like may bee ſayd of others in the like maner.

And now becauſe our ſirnames are infinite, & that it were very tedious to note a multitude of them at length, I haue here choſen out the moſt vſuall terminations, each whereof being as it were to ſerue for a generall rule, for all ſuch as doe ſo end. And that theſe families are of the ancient Engliſh race it will eaſily appeare, by reaſon that the deriuation & ſignification of ſuch terminations are originally & meerely appertayning to our own ancient Engliſh-Saxon language.

Yet before I doe herein begin to proceed, it is requiſite that I anſwere an obiection which (I fall into accompt) ſome one or other may bring againſt me; and that is, that albeit theſe terminations are meerely Engliſh, and therefore the bearers of ſuch names like to bee indeed of ancient Engliſh race, yet the *Norman Conqueror* hauing made hauoke of ſo many Engliſhmens landes, by giuing them to his Normanes, the Normanes then became the poſſeſſors of ſuch places as the Engliſhmen had before both the names and the poſſeſſions of; and ſo might now loſe the one as well as the other. To this I anſwere, that it is true that the Conqueror ſo did, but I haue not therefore found that euer hee forced the Engliſhmen to leaue their ſirnames when hee made them loſe their landes, but that they both then and euer ſince kept them.

Neither did his Normannes that had gotten the poſſeſſion of Engliſh mens houſes and liuings, leaue off their own ſirnames that they brought with them out of *Normandie*, but retayned ſtill their French names together with Engliſh mens lands, as may appeare by the many families of Norman race, that with their French ſirnames afterward remained in *England*, whereof diuers are there yet remaining. Neither would they ſo much appeare to be Engliſh, as to aſſume vnto themſelues that were conquerours, the ſirnames and conſequently the eſteeme of ſuch as were conquered. And ſeeing they held Engliſhmen in ſuch contempt that it was for the time (in a ſort) a ſhame to be accompted an Engliſhman, it muſt needs follow that their pride would not ſuffer thē to leaue

their

their French and to take Engliſh ſirnames.

And whereas ſoone after the conqueſt wee finde that ſuch as had meere Engliſh ſirnames, had the French article, *le*, which in Engliſh is **the**, or the preposition *de*, which in Engliſh is **of**, ſet before them: as for example, if the ſirname betokened ſome faculty or Office; as **Reue**, it might be written *le Reue*, or if it had denomination from ſome place, as **Newton**, it might be written *de Newton*, but it is not therefore to be thought that theſe were Normans with Engliſh ſirnames, but that it only was (as yet it is) the French maner of writing ſirnames both of their owne and of ſtrangers, with *le* and *de*. And this came afterward in *England* to be omitted, when Engliſhmen and Engliſh maners began to preuayle vnto the recouery of decayed credit.

The like may be ſayd of ſuch ſirnames as ended in ſonne and were turned in bad French vnto *fitz* (in ſtead of *fils*) whereby for example, *Arnoldſonne* was Frenchefied into *Fitz-Arnold*, *Walterſonne* into *Fitz-walter*, and ſundry others the like, but of theſe ſirnames that are compoſed with *fitz* I ſhall take occaſion to ſpeake more, when I come to ſpeake of the ſirnames of the Normanes.

And heere in the meane time I will proceed with ſuch terminations of ſirnames as are wordes meerely belonging to our owne ancient language, that thereby our ancient Engliſh families from the aforenamed others, may the better and more clearely be diſcerned.

All.

All names ending in **all** or **hall.**

There are many of our ſirnames that end in **all**

or **hall**, and albeit as all Engliſhmen know, the one in ſignification is different from the other, yet through our accuſtomed clipping of our wordes, they are in ſome ſirnames confounded, as for example, *woodhall* doth thereby become to bee *woodall*, &c. Some doe rightly end in **all**, as *woorall*, which (as I take it) ſhould more ſignificantly be *worth-all*: many other of our ſirnames doe likewiſe end in **all** or **hall**, of which I ſhall not need to ſet downe more examples, it ſufficeth that I ſet downe theſe terminations, for ſuch as anciently are our own, to wit, both Engliſh in ſound, and in ſignification, and therfore muſt rightly appertayne to Engliſhmen, and conſequently declare ſuch to be of our ancient Engliſh families.

All ending in **Beke.**

There are diuers of our ſirnames that end in **Beke**, as *Welbeke*, *Bournbeke* and others. **Beke** is alſo a ſirname of it ſelfe. **A Beke** is in the ancient Teutonic a ſmall running water that iſſueth from ſome *Bourn* or *Welſpring*, which in Latine is called *Torrens*, and otherwiſe in Engliſh *a brook*.

All ending in **Berie.**

Many of our ſirnames that end (as wee pronounce it) in **Berie**, are commonly written **Bury**, as *Thornbury*, *Bradbury* and the like, for the Etymologie of this termination *berie* or *burie*, looke in the ſeuenth Chapter at the letter *b*, in the explanation of our ancient Engliſh words.

In **Burg**, **Burgh**, or **Borrow.**

Of **Burg** or **Burghe**, commeth our now vſed name of **Borrow**, which is alſo the termination of diuers ſirnames, as *Aldborrow*, *Newborrow*, & the like.

For

For the Etymologie heereof, looke at the letter **b**, in the explanation of our ancient Engliſh words.

In Bourne.

Bourne commeth of our ancient word **Burna**, and is a termination vnto very many of our ancient Engliſh ſirnames, as *Tichbourne*, *Milbourne*, *Swanbourne*, and the like.

Bourne is properly ſuch water as iſſueth or riſeth vp by a ſpring out of the earth, & ſome ſmall brooks occaſioned thereby may alſo thereupon haue gotten the name of **Bournes**. Some do think a **bourne** to be only a ſudden breaking forth of water out of the earth, (as diuers times hath hapned) and after ceaſed againe, but I find it properly to be ſpring-water; and a fountain riſing out of the earth, is yet in ſome parts of *Frieſland* called a **Spring-bourne**. In *Brabant* a well is called a **Bourne-pit**, but in *Germany* they haue varied it, and call a well a *brun*, calling alſo certain tart & medicinall waters which they haue there in diuers places, by the name of **Sowrbrunnes**.

Swanbourne is like to haue taken name of Swannes keeping about **Bournes**, or about bekes, iſſuing from them. *Milbourne* of ſome mill that went by the iſſue of water from ſome **Bourne**, *Langbourne*, may alſo haue had that name by reaſon of the length, and *Bradbourne* of the breadth, &c.

In Bryg.

Bryg, was more anciently written **Bryeg**, and is now written *Bridge*, it is a termination vnto ſundry our ſirnames, as *Burbridge* (which rather ſhould be *Burgh-bridge*) and others: and it is plurally the ſirname of a right honourable family.

It is also in the North of *England* a sirname of some of the Yeomanry, and written and pronounced *Brigges*.

In Brook.

This being the termination of diuers names, as *Brabrook* (more rightly as I take it *Broadbrook*) &c. is the sirname of an honourable and of sundry worshipfull families. A brooke wee now take to bee a small running water, but I finde it in the Teutonic to bee that which *palus* is in Latin, a wateriſh or mooriſh ground. The city of *Bruxels* tooke name of the *brook-land* or mooriſh ground lying on the North-side thereof.

In By.

In this termination many of our ancient sirnames doe end, as first for example *Willoughby*, the sirname of honourable and worthipfull families, also *Kirkby*, *Holtby*, and many others: the particle, *by*, seruing to expresse neere vnto what thing of note the residence of such a family was, when this their sirname first began; as being neere vnto some noted *willow tree*, or by a *Church*, or by a *wood*, for *holt* in our language is otherwise *wood*, &c.

In Caſter, Ceaſter, and Cheſter, &c.

Wee haue sundry terminations of places and consequently of sirnames of men (taken from those places) which end in *Caſter*, *Ceaſter*, *Ceſter*, *Cheſter*, and *Ceter*, all which do seeme to me to haue been but one, and not anciently comming from any Teutonic or Saxon word, but deriued from *Caſtrum* in Latine. And as wee need not to doubt that the Romanes in the many yeeres that they bore sway in *Britaine*, did there

there make diuers fortifications which they called *Caſtra*. So may we thinke that our anceſtors the Saxons, finding theſe fortifications of the Romanes, did imitate though corruptly (as all ſtrangers are woont) their appellation, which in time grew more and more to vary, as firſt to become *Caſter* and *Ceaſter*, and afterward the *c* to get an *h* vnto it, and ſo come to bee *Cheſter* (but this, as I take it, came through the orthography of the Normanes) and ſome omitting in pronuntiation the *h*, as alſo the *ſ*, in the midſt of a word (as the French vſe to doe) haue made it *Ceter*. Our Saxon anceſtors comming into *Britaine* after the Romanes, and to be the owners of ſuch places ſo varied in denomination, they ſo came to be their ſirnames.

In Clif.

A **Clif** is a kinde of rocke on the ſea ſide, and as it were cleft or broken off: diuers of our ſirnames doe therein end; as *Radclif* (the ſirname of a right honorable familie) alſo *Whitclif* and others. It may ſeeme that *Radclif* was vnderſtood at the firſt for **Red clif**, as *Whitclif* for **white-clif**, both denoting the colour, as other like names doe the faſhion or ſituation of their *Clifs*.

In Clough.

A **Clough** or **Clowgh**, is a kinde of breach or valley downe a ſlope from the ſide of a hill, where commonly ſhragges and trees doe grow. It is the termination of *Colclowgh* or rather *Cold-clowgh*, and ſome other ſirnames.

In Comb.

Comb was with our anceſtors a field of ſomewhat high or hilly ground, and not low as a meadow. It is

the termin ation of ſome of our ſirnames, as *Aſhcomb*, *Warcomb* and the like: *Aſhcomb* may well haue taken that appellation of ſuch trees there growing, and *Warcomb* of war or fighting at ſuch a place.

In Cote.

This termination ſerueth for *Heathcote*, ſo called of ſtanding on a heath, and *Southcote* in regard of being South from another that was North from it, and ſo of the like. And albeit that a Cote in our language is a little ſlight built country habitation, (ſuch as after the French we call a *cottage*) yet as all things begin little, ſo that which firſt bore the name of a Cote, might afterward come to be the habitation of a worſhipfull family, & yet retayne the name of Cote ſtil, which being no other originally in it ſelfe then aforeſaid, yet carrieth it honor in the antiquity therof.

We alſo vſe this word Cote, for a garment, but it ſeemeth to haue been at firſt metaphorically brought in vſe, in regard of being ſhrowded therein, as in the little houſe or cote of the body, but antiently wee ſo vſed it not, for our ancient word for a Cote in this ſence, was a reaf.

In Croft.

A Croft wee eſteeme ſome little plot of ground, and both the name and the thing are yet in ordinary knowledge. In Croft doe end ſundry ſirnames, as *Bancroft*, which is as much to ſay, as the croft at or by a beaten path or highway. *Hol-croft* more rightly *Holt-croft*, becauſe it conſiſted of wood.

In Dale.

For our owne Engliſh word Dale, we ſometimes vſe the borrowed French word valley: the ſignification

cation of **Dale** is yet vnto vs knowne. It is both a firname and the termination of ſundry firnames, as *Green-dale*, *Dib-dale*, rather *Deep-dale*, and the like.

In Day.

Our now vſed word **Day**, our anceſtours wrote **Deaga**, in the *Netherlands* they ſay **Daghe**. It is both a firname and a termination alſo, as of *Loneday*, *Holiday*, and the like.

In Dene or Den.

It need not ſeeme ſtrange (ſith it is diuers times found) that in one language there are ſeuerall names for one thing, as here in ours for preſent example, **Dene** or **Deane**, which for ſhortneſſe is become **Den**, is all one with **Dale**. It is alſo otherwiſe a low place, and we now vſe it for a caue in the earth, as the denne or lurking place of wild beaſts.

It is the termination of ſundry of our firnames, as for example, of *Camden*, which I take anciently to haue beene *Campden*, and ſignifieth the **Dene** or **Dale**, belonging to ſome **Cemp** or **Camp-fighter** (for both is one) in our now vſed language called a **Champion**, but in the Teutonic a **Campion**. *A Campdene* may alſo haue bin ſome place appointed for *Campions*, *Cambat fighters*, or men of armes to encounter each other. And ſo the place became afterward to be the ſurname of him and his family that owned it, as others in like ſort haue done. *Norden* or rather *North-den*, is like ſo to haue beene called by reaſon of ſome oppoſite place therevnto in the ſouth, &c.

In Diſh.

Some of our firnames, as *Cauandiſh* and *Standiſh*, &c. I remember to haue this termination and theſe

and the like names ſeeme to haue come of ſome name of Office, belonging to the ſeruing of ſome Prince or great man at his Table. And whereas with vs a diſh is the name of the veſſell wherein the meat is ſerued to the Table, in *Germany* they do call the Table it ſelfe the Diſh.

In Dun or Dune.

Dun or Dune, was our ancient name for a mountain, but (as I take it) for ſuch kinde of mountaines, as doe lie ſtretching out in length, & commonly on the ſea ſide, as do the Dunes or ſand-hils, on the ſea-coaſts of *Holland*, the like whereof ſome call in *England* the Downes Dune by our accuſtomed maner of varying in orthography is ſomtimes written Don & is the termination of ſundry ſirnames, as *Heydon*, which as it ſeemeth, was anciently *Highdun* or *Heathdun*, either a high or a heathy hil. As alſo of *Standon*, which may haue beene Stane-dun, that is, *the ſtony-hill.*

In Ey anciently Ea.

As we anciently vſed the name of weater, whereof we yet retaine the name of water, ſo did wee alſo to the ſame ſence vſe ey or ea. The French among other words which they yet retayne of their olde Frankiſh tongue (the which as originally ours was, was Teutonic) doe giue vnto *water* the name of *eau*. Our name of Iland, is anciently *Eyland*, as yet in the *Netherlands* it is, and is as much to ſay as *water-land*, being indeed land out of water. Ey is a termination of diuers of our ſirnames, both honorable and worſhipfull, as *Sidney*, *Tilney*, and others, whoſe poſſeſſions whence their ſirnames were taken, were ſituate neere vnto waters.

In

In Feild.

This being anciently **Feld** and ſometimes **beld**, is but little ſwarued from the originall. It is both a ſirname, and a termination alſo, as to *Bedingfeild*, *Broomfeild*, *Bentfeild*, and ſundry others.

In Fleet.

Such ſirnames as haue heerein their termination, did originally come from reſidences at ſome places where riuers or ſtreames did ebbe and flow.

In Foord.

Not only ſundry of our ancient Engliſh ſirnames do heerin end, but ſome alſo ſo ſeeme to do which are of French or Norman race, but this groweth, by the not rightly diſtinguiſhing betweene **foord** and **fort**, the firſt being a meere Engliſh termination, denoteth as yet wee retaine in memory, a foord or water-paſſage. The other cõming from the French, denoteth a place of ſtrength by nature, as *Rock-fort*, *the ſtrong rock*, &c.

The ſirname of *Rainford*, now *Rainsford*, ſeemeth to haue riſen by reaſon that the firſt of this name had his dwelling at a paſſage or foord cauſed through raine: and ſo in like maner that of *Swinford* of a dwelling at a foord reſorted vnto through the muddineſſe thereof, by ſwine.

In Foot.

There are not many ſirnames that heerin do finiſh, yet ſuch as there bee haue gotten ſuch name of footmanſhip, as the ſirnames of *Harefoot*, *Refoot*, and the like, which were giuen for ſwiftneſſe of running or going.

In Gan.

Some few of our terminations are in **gan**, as *Iarnegan*,

negan, *Hogan* and the like. It is a particle in our ancient language diuers times vſed, in expreſſing the endumemt of ſome quality.

In Gate.

It was anciently written **geat**, a through-paſſage, and is the termination of diuers of our ancient ſirnames, as *Hungate*, *Hargate*, and the like.

In Graue.

This termination expreſſeth the hauers of ſuch ſirnames, as *Waldgraue*, *Muſgraue*, *Sedgraue*, and the like, to haue borne Office in the time of our Engliſh-Saxon anceſtors, whereby they haue been honourable and worſhipfull ſo many ages paſt: for the Etymologie of **graue**, I refer the Reader to the enſuing Chapter of our ancient titles of Offices and Dignities.

In Groue.

We vnderſtand heereby a woody place or thicket, howbeit more rightly a place for the nouriſhing and growth of yong trees. It is both a name and a termination to ſundry of our ſirnames.

In Ham.

It is in *Germany* written **heym**, and importeth as much as **home** now doth with vs. **Ham** originally ſignifieth a couerture or place of ſhelter, and is thence grown to ſignifie ones **home**, (as now vncompoſed we pronounce it) that is to ſay, ones birth-place or moſt proper habitation. It is one of our greateſt terminations of ſirnames, as of *Denham*, for hauing his home or reſidence downe in a valley. Of *Higham* for the ſituation of his **ham** or **home** vpon *high-ground*; and accordingly of many others, diſtinguiſhed one from another in like maner vpon one or other cauſe.

In

In Hil.

As *High-hil* of his reſidence ſo ſituated, *Burghhil*, of hauing his burg or *Caſtel* on a hil, & ſo of the like.

In Hold.

As *Sterne-hold*, firſt taken of hauing that charge in a ſhip.

In Houſe.

As *Woodhouſe* ſo named, as it ſeemeth, of his houſe built of wood, or at a wood or forreſt.

In Hurſt.

Hurſt, is anciently alſo written Hyrſt. It ſignifieth a woody place, and ſometimes where the trees grow but low, and not ſo high as in other places by reaſon of the vnaptneſſe of the ſoile; as our ſirnames (among others) of *Stanihurſt*, to wit, *Stoni-hurſt*, and *Sandhurſt*, doe in part declare.

In Ing or Ling.

Theſe terminations belonging to diuers of our ſirnames doe expreſſe ſome indument of a quality. As *Harding* to haue beene ſo called for his *Hardines*. *Snelling* for his ſwiftneſſe. *Frankling* otherwiſe written *Franklin*, for his purchaſed freedome or liberty. I reade that King *Alfrid* finding a childe in an Eagles neſt, named him *Neſtling*. Of whoſe worth the King afterward ſo much eſteemed, that he made him an Earle.

In Kin or King.

I meane to ſpeake heereof anon, when I ſhall haue occaſion to ſpeake of ſirnames that are growne from proper names.

In Land.

Diuers of our ancient terminations end in land.

The owners and dwellers at ſuch places hauing had their names for diſtinction ſake according to the nature of the ſoyle, as for example, *Bukland*, of the flore of beechtrees (anciently called *buk*) thereon growing. *Leyland* of the lying *legh* or empty thereof, to wit, vncultyued. *Driland*, of the drineſſe thereof, &c.

In Legh, Ley, or Lea.

Howſoeuer wee doe now diſtinguiſh theſe terminations, I take them to haue beene anciently all one, and to ſignifie as is next before ſayd, ground that lieth vnmanured and wildly ouergrowen, as diuers of our ſirnames therein ending doe notifie; as for example, the honourable ſirname of *Barkley*, of Birchtrees anciently called **berk**, *Bromley*, of the ſtore of broome, and *Bramley*, of **lee** or **legh**, ground bearing brambles. A combat being once fought in *Scotland* betweene a gentleman of the familie of the *Leſleyes*, and a Knight of *Hungary*, wherein the Scottiſh gentleman was victor, in memory thereof and of the place where it happened, theſe enſuing verſes, doe in *Scotland* yet remayne.

Betweene the leſſe ley and the mare,
He ſlew the Knight, and left him thare.

In Man.

The ſirnames ending in *Man*, were vſuall (as it ſhould ſeeme) to expreſſe the bearers trade of life, as *Chapman*, for that hee was a merchant. *Freeman*, through the amending of his eſtate from ſome former of leſſe liberty, &c.

In

In Oke.

As *Bradoke*, rightly *broad-oke*, *Barn-oke*, of *a burnt or blasted oke*, &c.

In Ot.

As *Hariot*, for the which looke among the names of Offices, &c.

In Port.

As *Damporte*, *Newporte*, and the like: *Porte* in the Teutonic (from whence and not from the French we anciently haue it) was sometime vsed for a fenced or walled Towne. The chiefe magistrate of the City of *London* before it had a *Maior*, was called the *Portgreue*.

In Pool.

As *Walpool*, *Hampoole*, and such others. It anciently signifieth a standing water or pond.

In Ryc.

As *Goodryc*, wrong written *Goodridge*, *Kenryc* and the like, **ryc** as elsewhere I haue shewed, sometimes importeth wealth, sometimes iurisdiction.

In Roof.

As *Woodroof*, and some few others. **Roof**, anciently signifieth the couering of a house, *reaf* the couerture of mans body, as a coat or garment.

In Shaw.

As *Bradshaw*, *Scrimshaw*, and the like, it commeth of a shade or shadow of trees, whereat they had their residences, *Bradshaw*, being as much in effect as *Bread-shadow*, *Scrimshaw*, *A shadow of defence or shelter*.

In Spear.

As *Breake spear*, the sirname of *Nicholas Breake-*

ſpear an Engliſhman of a worſhipfull familie, the ancient reſidence whereof as ſome hold was about S. *Albons*. He was choſen Pope, and then bore the name of *Adrianus Quartus*. *Breakſpear*, *Shakſpear*, and the like, haue beene ſirnames impoſed vpon the firſt bearers of them for *valour and feates of armes*.

In Stal.

This albeit in compoſition it bee become **ſtal**, yet ſhould it rightly bee **deal**, which is as much to ſay as parte, as for example **Tunſtal**, ſhould be **Townsdeal**, **Boxſtal**, **Boxesdeal**, &c.

In Steed or Stede.

As *Barkſteed*, *Benſteed*, and the like. **Stede** ſignifieth place (as **ſtow** alſo doth) and accordingly denoteth the place of reſidence of the bearers of ſuch names.

In Stock.

As *Boſtock*, and *Holſtock* rightly *Holtſtock*, denoting the ſtock or trunck, of ſome tree whereby his reſidence was named & conſequently himſelfe. **Stock** is in the Teutonic alſo vnderſtood for a ſtaffe, and it is ſaid to be the proper and ancient ſirname of the great and Emperiall houſe of *Auſtria*, in memory whereof it beareth two ragged ſtaues croſſed ſautry-wiſe, as belonging to the armes thereof.

The ancient ſirname of the houſe of Auſtria.

In Thorp.

Before wee were acquainted with the French name of *village*, **thorp** in our owne ancient language ſerued the turne. It remaineth yet the termination of ſome of our ſirnames, the hauers of ſuch were peraduenture ſometime the Lords or owners of ſuch **thorps**, as *Lang-thorp*, ſo called for the length thereof,

Col-thorp

Col-thorp of coales there made, &c.

In **Ton.**

This I take to bee one of the greateſt terminations we haue, and therefore of this and theſe enſuing, others may be ſayd.

In **foord**, in **ham**, in **ley**, and **tun**.

The moſt of Engliſh ſurnames run.

Though the name of **hedge**, doe anciently appertayne to our language, yet we alſo vſed ſometimes for the ſame thing, the name of **tun**. In the *Netherlands* they yet call it a **tuyn**: and in ſome parts of *England*, they will ſay hedging and tining. Our anceſtors in time of war to defend themſelues from being ſpoyled, would (in ſtead of a palizado as now is vſed) caſt a ditch and make a ſtrong hedge about their houſes: and the houſes ſo enuironed about with **tunes** or **hedges**, gat the names of **tunes** annexed vnto them. As *Cote-tun* now *Cotton*, for that his *Cote* or houſe was fenced or tuned about. *North-tun* now *Norton*, in regard of the oppoſite ſituation therof from *South-tun*, now *Sutton*.

How the name of Towne came in ſo great vſe among vs.

Moreouer, when neceſſity, by reaſon of warres and troubles, cauſed whole thorpes to bee with ſuch **tunes** enuironed about: thoſe encloſed places did thereby take the name of **tunes**, afterward pronounced **townes**, and ſo gaue cauſe that all *Stedes*, now *Cities*, all *Thorps*, now *villages*, all *Burghs*, now *Burrowes*, and all places elſe, that conteyned but ſome number of tenements in a neereneſſe together, gat the name of **townes**: as vulgarly we yet vnto this day call them.

In **Tree.**

As *Appletree*, *Plumtree*, and the like.

In **ward.**

For this, it being the termination of a name of Office, I will referre the Reader vnto the next Chapter.

In **well.**

Our anceſtours according to the different iſſue of waters, did differently terme them, and among other, that which roſe bubling out of the earth they called **well-water**, as if they had ſayd, *bubling water*: but this name of **well**, grew afterward among vs to bee the name of the **bourn-pit**, whereout the water is drawne. Sundry comming to poſſeſſe places, which were neere vnto **welles** of eſpeciall note, hauing gotten thereby the name of ſuch or ſuch **a well**, became after them ſo to be called.

As *Staniwel*, of his dwelling at **a well** ſo named, of the ſtonyneſſe thereof, *Moſwel* of **a well** where much moſſe did grow, &c.

And heere by occaſion of this termination I am to craue the Readers patience for a litle digreſſion, to relate a thing whereof it hath giuen me remembrance. So fell it out of late yeers, that an Engliſh gentleman trauelling in *Paleſtine*, not far from *Ieruſalem*, as hee paſſed through a country towne, he heard by chance a woman ſitting at her doore dandling her childe, to ſing; *Bothwel bank thow blumeſt fayre*: the gentleman heereat exceedingly wondred, and foorthwith in Engliſh ſaluted the woman, who ioyfully anſwered him, and ſayd ſhee was right glad there to ſee a gentleman of our Ile, and told him that ſhe was a Scottiſh woman, and came firſt from *Scotland* to *Venice*, and from *Venice* thither, where her fortune was to bee the

the wife of an officer vnder the Turk, who being at that inſtant abſent, and very ſoone to returne, intreated the gentleman to ſtay there vntill his returne; the which he did, and ſhe for countrey ſake to ſhew her ſelfe the more kind and bountifull vnto him, told her husband at his home-comming that the gentleman was her kinſman; whereupon her husband entertayned him very friendly, and at his departure gaue him diuers things of good value.

In **worth**, as it is vſed for a termination of a places name, or a ſirname.

Herein doe end the ſirnames of *Southworth*, *Walworth*, and others. It ſignifieth not **worth** as we now vſe it for *value*, although it bee now ſo written, but anciently it was **wearth** and **weard**, whereof yet the name of **werd**, remayneth to diuers places in *Germany*; as *Thonawerd*, *Keyſerſwerd*, *Bomelſwerd*, and the like: and in *England*, to the ſame ſenſe and ſignification the names of *Tamworth*, *Kenelmeworth*, and the like. A **wearth** or **werd** is a place ſituate betweene two riuers, or the nook of land where two waters paſſing by the two ſides thereof doe enter the one into the other, ſuch nooks of ground having of old time beene choſen out for places of ſafetie, where people might be warded or defended in. It is alſo ſometimes taken for an *Iſle* or *peninſula*, not in the ſea, but in freſh waters. Our name of *weares* in riuers, is alſo heerehence deriued.

In **wyc** or **wyk**, otherwiſe **wych**.

Becauſe the c and k, are of like value in our ancient orthography **wyc**, is alſo written **wyk**. A **wyc**, properly ſignifieth *A place of refuge or retreat*. It

remayneth yet the termination of *Sleſwyk*, *Brunſwyc*, *Harderwyc*, and ſundry other places in *Germany*. And in *England* of *Warwyk*, *Barwyk*, *Amwyk*, and diuers other places, and through the Norman corruption of our language and orthography, the *c* hauing gotten an *h* put vnto it, it is in diuers names of places, of **wyc**, become **wych**, as of *Sandwyc* or *Sandwyk*, *Sandwych*. Of *Greenwyc*, *Greenwych*, and ſuch like.

It is the termination of ſundry our ancient ſirnames, as *Strangwych*, comming belike of *A ſtrongwyc*, hold, or fortreſſe. *Frowyk*, of *A glad refuge*, or place of comfortable ſafety, &c.

Sundry other terminations wee haue that anciently are our owne, and in our ancient language ſignificant, but not ſo generall as that I can remember many ſirnames to end in them, as for example.

In **Hepd**, corruptly **Hood**, and importing ſome quality, as manhood, &c.

In **Hope**, as *Stanhope*, firſt in likelihood taken from a place where there were heapes or quarreys of *ſtone*.

In **Lace**, as *Loue-lace*, peraduenture anciently *Loue-laſt*.

In **Sop**, as *Alſop*, **ſop** in the ancient Teutonic being all one with **top**, as the top of a hill or ſteeple.

In **Way**, as *Greenway*, &c.

There are moreouer diuers of our ancient ſirnames that are of one ſyllable, ſome of them ſometimes ſeruing for the terminations of other ſirnames. Some few alſo being of two ſyllables, and not vſed as terminations of other ſirnames. Of both which I will heere ſet downe ſo many as I can call to minde

minde, declaring withall, from whence (moſt probably) they are deriued.

A

Ash, for hauing his dwelling neere ſuch a tree.

B

Bacon, of the *Beechen-tree*, anciently called **Bucon**. And whereas ſwines-fleſh is now called by the name of **Bacon**, it grew only at the firſt vnto ſuch as were fatted with **Bucon** or *Beech-maſt*.

Banck, of his dwelling at ſome *bank or high ground*.

Barnes, of a place ſo called of the *Barnes* there builded.

Bil, of the vſe of that weapon, in war or otherwiſe.

Bond, of his not being free when that name was giuen him.

Bolt, of the ſtraightneſſe of his body.

Bowes, of hauing charge in warre of *Bowes or Bowmen*.

Blont, of the *bright yellow colour of his haire*.

C

Cole, of his *blackeneſſe*.

Cope, of his *Merchandiſe*.

Crump, of ſome defect of body as hauing ſome member crooked or withered.

D

Dod, of that thing anciently ſo called which groweth in the ſides of waters among flags, and is of boyes called a fox tayle.

Drew or **Drewrie**, of *Sadneſſe*.

F

Fare, of *paſſage*, or dwelling at *a ferrie*.

G

Gower, of a certaine kinde of *cake* heeretofore accuſtomed

ſtomed to be made for children.

H

Heath, of his reſidence on ſuch a ſoyle.
Hyde. This name might come of different cauſes, as of trading with hydes, or of ſecret keeping or conſeruing ought.
Holt, of his dwelling in or at a *wood*.
Hunt or **Hunter**, of his Office, dexterity or skill in hunting.

K

Kemp, of his profeſſion of being a *kemper* or *combat-fighter*, as diuers in old time among our anceſtors were.

L

Loe, otherwiſe written **Lock**. Of the maner of his wearing of his hayre.
Lone or **Loan**, of reward or recompence.
Low or **Lo**, of littleneſſe of ſtature.

M

Milles, of his reſidence neere, or at them.
More, of his dwelling by a moore or mariſh ground.

P

Peak, of the hilles in *Darbiſhire* ſo called.
Pool, of his habitation beſide ſome lake or ſtanding water.
Pound, of his dwelling neere vnto a **Pound**; or if it anciently were *Pont*, then commeth it from the French, and of his reſidence at a bridge.

R

Reue, of his charge or office.
Rowe, of his making a noyſe.
Ruſſel, of his fatneſſe.

S

Speight, of the name of the bird, which wee call a *ſpecht*,

ſp cht, but according to our ancient language rightly pronounced *ſpeght* or *ſpeight*.

Stark or **Starkey**, of his ſtrength of body.

Stone, of ſome cauſe concerning it.

Stow, of ſome *dwelling place* or *woning ſtow*.

Style, of his houſe neere vnto a *ſtile*, aunciently *ſtibel*.

T

Thorne, of ſome great thorne, or of a thorny place whereat he dwelled.

Twyn, of being a *Twyn* by birth.

Thweing or **Tweing**, being as much to ſay as a *Twe-ing*; to wit, *Geminus*, or a *Twyn* by birth, as *Twyn* before named.

Thwaytes, of cutting or ſelling down wood.

W

Weade, of his dwelling at a meadow.

Weake, of *watchfulneſſe*.

Wright, of his liuing by labour and trauell.

Y

Yong, of his fewneſſe of yeeres.

Sundry others there are of theſe names of one ſyllable, which would be too tedious to bee ſought out and heere ſet down, but for a concluſion and alſo for a generall rule, the Reader may pleaſe to note, that our ſirnames of families be they of one or more ſyllables, that haue in them either a **k** or a **w**, are all of them of the ancient Engliſh race, for that neither the **k** or **w** are vſed in the *Latine*, nor in any of the three Languages theron depending; which ſometimes cauſeth confuſion in the writing of our names originally comming from the Teutonic, in the Latin, Italian, French or Spaniſh Languages; whereof one example I will

A generall rule for the knowing of Engliſh families.

heere alleadge. Some gentlemen of our nation trauelling into *Italie*, and passing through *Florence*, there in the great Church beholding the monument and Epitaph of the renowmed English Knight and most famous warriour of his time, there named *Ioannes Acutus*, haue wondered what *Iohn Sharp* this might bee, seeing in *England*, they neuer heard of any such; his name rightly written, being indeed *Sir Iohn Haukwood*, but by omitting the *h* in Latin as friuolous, and the k and w as vnusuall, he is heere from *Haukwood* turned vnto *Acutus*, and from *Acutus* returned in English againe vnto *Sharp*.

Sir John Haukwood, ignorantly named *Iohn Sharp*.

Thus then (as is sayd) neither the k nor the w being in the Latine or in the French, they could not be with the Normanes in vse, whose language then was French, as also all their owne sirnames.

And if any should heere obiect against mee, that in the list of sirnames of such gentlemen as came in with the Norman Conqueror, some are found to haue the w, and some the k, they may please to see my answer thereunto, where I speake of the sirnames of such as came in with the sayd Conquerour.

OF SVCH SIRNAMES, AS WE MAY *suppose to take their originall from the Danes.*

IT remayneth as it were by tradition among some of our country people, that those whose sirnames end in *son*, as *Iohnson*, *Tomson*, *Nicolson*, *Dauison*, *Saunderson*, and the like, are descended of Danish race. But this cannot so bee, for the Danes not hauing among them any such names, as *Iohn*, *Thomas*, *Nicholas*, *Dauid*, *Alexander*, or the like, as now with vs end in *son*, such

ſuch ſirnames could not from them bee deriued. It may wel be, that they had ſuch cuſtome among them as the vulgar people of *Holland* yet vſe, which is, to make the ſirname of the childe, of the proper name of the father, by adding *ſon* vnto it, but had ſuch ſirnames of the Danes remayned among vs, they would haue beene more markable, becauſe wee ſhould then haue heard of *Canutſon*, *Ericſon*, *Gormoſon*, *Hadingſon*, *Haraldſon*, *Rolfoſon* and ſuch like, according as their Daniſh names then were, but we remember not any ſuch among vs. And indeed, as in the ſixt Chapter I haue already ſhewed, they had ſo little time of quiet ſetling themſelues in *England*, that they could leaue but few of their poſterity there.

And of all our names ending in *ſon*, I cannot allow any to come from the Danes, vnleſſe they bee ſuch as haue the termination **ſon**, compoſed with ſome ſuch name as hath among vs beene long time out of vſe, as **Swanſon**, rightly **Sweynſon**, and ſuch like. Our ſirname of **knot**, being ſo made by abbreuiation, ſome ſay ſhould more rightly be **Kanut**. Likewiſe **holme**, which accordeth in ſignification to our **ham**, and is both a ſirname and the termination vnto ſome of our ſirnames carrieth ſome apparence to be Daniſh: and ſo appeareth more apparantly the ſirname of **Dane**, which yet alſo remayneth among vs.

OF THE SIRNAMES COMMING *from the Normans.*

THE liſt or Catalogue of the ſirnames of the gentlemen that came in with the Conquerour out of *Normandy*, is ſet foorth in diuers of our Chronicles

in the which the ſirnames of diuers families of Norman race yet remaining in *England*, are to be ſeene.

Wee haue moreouer ſome ſirnames of good families remayning in *England* at this day, which being French, are notwithſtanding not found to bee in any liſt of ſuch as came in with the Conquerour: and therefore may well bee thought to bee remayned of ſuch gentlemen and others, as came into *England* out of *Henalt*, with Queene *Iſabel* wife vnto King *Edward the ſecond*, which were almoſt the number of three thouſand, whereof it is like diuers did there ſettle themſelues. But the ſirnames of theſe being alſo French, they are to bee diſcerned euen as the ſirnames of thoſe that came in with the Conqueror, the moſt vſuall terminations of both theſe ſorts of ſirnames being theſe here following:

Some end in *age*.

As doe *Henage*, *Sauage*, and the like.

Some in *ard*.

As *Giffard*, *Pynchard*, and the like.

Some in *champ*.

As *Longchamp*, *Barchamp*, and ſuch like.

Some in *court*.

As *Dabridgecourt*, *Hare-court*, &c.

Some in *cy*.

As *Lacy*, *Darcy*, &c.

Some in *el*.

As *Arundel*, *Tirel*, &c.

Some in *ers*.

As *Coniers*, *Danuers*, &c.

Some

Some in *eux*.

As *Deureux*, *Mollineux*, &c.

Some in *et*.

As *Barret*, *Mallet*, &c.

Some in *lay*.

As *Cholmelay*, *Percelay*, &c.

Some in *nay*.

As *Courtenay*, *Fountenay*, &c.

Some in *ot*.

As *Talbot*, *Pigot*, &c.

Some in *vile*.

As *Nevile*, *Turbevile*, &c.

The reſt are eaſily diſcerned of ſuch as are curious to heed them, eſpecially hauing ſome knowledge in the French tongue. But whereas ſome of our Norman names are found to end in *ley*, which ſeemeth to be an Engliſh termination, this hath doubtleſſe proceeded of wrong writing, and ſhould rather bee *lay*, and ſo may be ſayd of *ney* written for *nay*, of *foord* for *fort*, and the like, which errour they eaſily haue fallen into that vnderſtood not the right difference betweene the Engliſh terminations of names, and thoſe of the Normans.

And now as for the ſirnames in our Norman Catalogue which haue in them the letters of *k* and *w*, whereof I ſpake before, and which the French doe neuer vſe: theſe are not to bee thought to haue beene Normanes, but of thoſe Gentlemen of *Flanders*, which *Baldwin* the Earle of that country and father in law vnto the Conquerour did ſend to ayde him. Beſides theſe, ſundry other ſir names doe appeare

to haue been of the *Netherlands*, & not of *Normandie*, albeit they are without distinctiõ set in the list among the Normannes. And I am of opinion that all the gentlemen whose sirnames begin with *fitz*, were also such, for that such sirnames are altogether vnusuall and vnknown both in *Normandie* and all *France*, beside, and so haue bin in former times; for in no French chronicles are such names heard off. But in the *Netherlands* it is often found that very many sirnames end in *son*, as *Iohnson*, *Williamson*, *Philipson*, and the like, and such officers among the Normannes as registred the names of those that were in that seruice, could not make other of such sirnames, writing them in French, than *fitz Iohn*, *fitz William*, *fitz Philip*, and the like, which if their orthography had beene good, should haue beene *filz* and not *fitz*, for *filz* in French is son, and not *fitz*. If any such were of the Normanes in deed, becauſe *Tailleur* in his chronicle of *Normandie* nameth one *Guillame fitz-Osberne*, it followeth not that *fitz-Osbern*, was therfore his sirname, (the Normans as I said before not hauing any such) but it should rather seeme that one *Osberne* beeing appointed to goe in the voyage, sent his sonne in his steed, and so *William* was registred by the name of the sonne of *Osberne*, becauſe *Osberne* the father himselfe went not. And heere I think sufficient to be said of this matter: and whereas I said before in speaking of such as may yet remaine in *England* of the race of the Danes, that they are not such as according to the vulgar opinion haue their sirnames ending in *son*, I will here before I end this chapter endeuour to giue the curious reader satisfaction, how and by what occaſion

caſion elſe, it then commeth, that ſome men doe happen to haue ſuch ſirnames, but firſt I will ſhew their deriuations.

Of the proper name of *Alexander*, commeth the ſirnames of *Saunders*, and *Saunderſon*.

Of *Andrew*, commeth *Androwes*, and *Anderſon*.

Of *Bartholomew*, commeth *Bat*, *Bats*, and *Batſon*.

Of *Chriſtopher*, commeth *Kit*, *Kits*, and *Kitſon*.

Of *Dauid*, cometh *Dauis*, *Dauiſon*, *Dawes* & *Dawſon*.

Of *Edmund*, commeth *Edmunds*, and *Edmunſon*.

Of *Gilbert*, commeth *Gibſon*, and *Gibbons*.

Of *Henry*, commeth *Harris*, *Harriſon*, and as it ſeemeth *Hawkins*.

Of *Iohn*, commeth *Iohnſon*, *Iackſon*, and *Ienkinſon*.

Of *Lawrence*, commeth *Larkin*, and *Lawſon*.

Of *Nicholas*, commeth *Nicols*, *Nicolſon*, and *Nicſon*.

Of *Peter*, commeth *Piers*, *Pierſon*, *Peterſon*, *Perkins*, and *Perkinſon*.

Of *Richard*, commeth *Richardſon*, *Dicks*, *Dicſon*, *Dickins*, and *Dickinſon*.

Of *Robert*, commeth *Roberts*, *Robins*, *Robinſon*, *Hobkins*, otherwiſe written *Hopkins*, and *Hobſon*.

Of *Roger*, commeth *Hodges*, *Hodgeſon*, *Hodgekins*, and *Hodgekinſon*.

Of *Simon*, commeth *Simmes*, *Simpſon*, *Simkins* and *Simcocks*.

Of *Thomas*, commeth *Tomſon*, *Tomkins* & *Tomkinſon*.

Of *William*, commeth *Williams*, *Williamſon*, *Wilſon*, *Wilkes*, *Wilkins*, *Wilkinſon*, *Wilcocks*, and *Bilſon*.

Of *Walter*, commeth *Wats*, *Watſon*, *Watkins* and *Watkinſon*, and like it is that hereof alſo commeth *Atkins* and *Atkinſon*.

The moſt ancient maner of ſirnames.

To ſhew now how theſe being originally proper names, doe happen to become ſirnames. The Reader may pleaſe to note, that albeit it was the moſt ancient cuſtome of the world to call men after the proper names of their parents, and that long before they tooke their ſirnames from places, as wee may perceiue in the Bible it ſelfe, where wee finde *Saul*, the ſonne of *Cis*, *Dauid* the ſonne of *Ieſſe*, which is in effect, *Cisſonne*, and *Ieſſeſonne*, as is the like in the ſirnames of the Prophets. Yet this cuſtome being in the moſt countries of theſe parts of the world long ſince left, where men moſt commonly haue taken for their ſirnames the names of places (in time paſt) poſſeſſed by the beginners of their families, and ſometimes alſo the names of the offices of honour and credit which in the common wealth they haue borne. We are to vnderſtand that the anceſtours of all ſuch, now a dayes in our country, whoſe names doe end in *ſon*, or whoſe ſirnames come from proper names, haue had other ſirnames, and by ſome occaſion or other haue loſt them.

The greateſt and moſt generall cauſe of this loſſe and change, commeth, as far as I can conceiue thereof, by this meanes. We are woont ordinarily to call yong men rather by their owne proper names then by their ſirnames, and ſuch chancing to marry, and perhaps from the place where they were borne, and within few yeeres after to die, their children where their fathers haue been vſually called by their proper names, are ſtraightwayes accordingly ſirnamed, and being yong, and letting it ſo run on a while, their fathers ſirnames (perhaps to themſelues vtterly vnknown)

known) are hardly euer after by them or their poſterity borne, yet happeneth it that ſome being more heedfull then others, doe ſometimes come to knowledge of their ancient ſirnames, and by ioyning an *alias* vnto the later, doe of them by ſuch meanes retain memory.

It hath alſo ſometimes hapned, that diuers youths comming out of the country to ſerue in the City of *London*, haue not beene able to tell their owne ſirnames; but being demanded how they had heard their fathers called, could onely tell that they had heard them called *Iohn*, or *Thomas*, or *William*, or the like, as their proper names might be, or otherwiſe after our vulgar vſe of clipping, *Iac*, *Tom*, or *Wil*, whereupon they came eaſily to bee ſirnamed *Iohnſon* or *Iackſon*, or otherwiſe according as they ſayd their fathers were called.

Some ſirnames comming of proper names do end as it were plurally in *s*, as *Williams*, *Edwards*, *Reynolds*, and ſuch like, but this moſt commonly proceedeth through abbreuiation: the later letters to make it *ſon* being omitted, the *s* onely is left in ſteade of them; as in *Williams* for *Williamſon*, and ſo the others.

Some in like ſort growne from proper names doe end in **kin** or **king**, as *Perkin*, *Tomkin*, *Wilkin*, &c. **kin**, is anciently in our language our diminutiue, ſignifying as much as *little*, whereby *Perkin*, is as much to ſay, as *litle-Peter*, *Tomkin*, *litle-Thomas*, *Wilkin*, *litle-William*, and ſo is to be vnderſtood of the like.

Touching ſuch as haue their ſirnames of occupations, as *Smith*, *Taylor*, *Turner*, and ſuch others, it is

not to be doubted but their anceſtours haue firſt gotten them by vſing ſuch trades, and the children of ſuch parents being contented to take them vpon them, their after comming poſterity could hardly auoid them,& ſo in time cõmeth it rightly to be ſaid:

From whence came Smith, *all be he knight or ſquire,*
But from the Smith, *that forgeth at the fire.*

And ſo in effect may bee ſayd of the reſt, neither can it bee diſgracefull to any that now liue in very worſhipfull eſtate and reputation, that their anceſtours in former ages, haue beene by their honeſt trades of life good and neceſſary members in the common wealth, ſeeing all gentry hath firſt taken iſſue from the communalty.

It hath of late yeeres growne ſomewhat vſefull in *England*, to giue vnto children for their proper names, the ſirnames of their Godfathers; a cuſtome neither commendable,nor any whit well fitting; and ſometimes very abſurd and ridiculous, as if perhaps the childe bee chriſtned by the name of *Tayler*, and the owne ſirname of the child bee *Smith*, then is the child very wiſely named *Tailer Smith*, and comming afterward to be of ſome trade as a *Draper* or *Grocer*, or the like, it may alſo bee added to the other occupations, as by calling him *Tailer Smith Draper*, &c. I could giue of the like vnto this ſome preſent examples, but I will omit them, as not willing to offend by noting any perſon in particular.

Some haue their ſirnames according to the colour of their haire or complexion: as *White*, *Bleake*, *Black*,

Black, *Browne*, *Grey*, and *Reddiſh*, and thoſe in whom theſe names for ſuch cauſes began, did thereby loſe their former denominations.

Some for their ſirnames haue the names of beaſts: and as it ſhould ſeeme for one thing or other, wherein they repreſented ſome propertie of theirs, as *Lion*, *Wolf*, *Bull*, *Buck*, *Hart*, *Hynd*, *Roe*, *Fox*, *Hare*, *Lamb*, and the like. Others of Birds, as *Cock*, *Pecock*, *Swan*, *Crane*, *Heaine*, *Partridge*, *Doue*, *Woodcock*, *Drake*, *Sparrow*, and ſuch like. Others of fiſh, as *Salmon*, *Hering*, *Ling*, *Roche*, *Pilcher*, and the like. And albeit that the anceſtors of the bearers of theſe had in former times other ſirnames, yet becauſe almoſt all theſe and other like names do belong vnto our owne ancient Engliſh tongue, I doe thinke them to bee of the ancient Engliſh, and if not all, yet the moſt part.

And heere by occaſion of theſe names I muſt note vnto the reader and that as it were for a generall rule, that what familie ſoeuer hath their firſt and chiefe cote of armes, coreſpondent vnto their ſirname, it is an euident ſigne, that it had that ſirname, before it had thoſe armes.

Of the families of the *Camber-Britans*, otherwiſe called *Welſhmen*, or of ſuch as being iſſued from *Wales*, doe now remaine in *England*, I ſhall not need to ſpeake, conſidering their ſirnames are eaſily known, by being commonly according to their owne moſt ancient cuſtome.

With this people it is not to be doubted, but that during the ſpace of about fiue hundreth yeeres that they were ſubiect vnto the Romans, diuers of the Ro-

mans ſetled and mixed themſelues among them; whoſe poſterity hath ſince remayned in accompt, as being of the ancient families of *Wales*, and I doe finde very probable reaſon to enduce mee to thinke that among others, the honourable family of the *Cecils*, being iſſued from *Wales*, is originally deſcended from the Romanes. But not hauing intended to write of things belonging to the antiquities of the Britans, I referre the Reader to their owne commendable trauels in that kinde.

OF

OF OVR ANCIENT

Engliſh titles of Honour, Dignities, and *Offices, and what they ſignifie.*

Alſo the ſignification of our Engliſh names *of diſgrace or contempt.*

The tenth Chapter.

Of the name of King.

THIS chiefe name of moſt high and ſoueraigne dignity among our anceſtors, was generally in the ancient Teutonic of two ſyllables, and by ſome change of vowels (as both in this and other our ancient appellations is often found) ſomewhat vary ng in orthography, as anciently written both **Cuning** and **Cyning**, the firſt letter **C**, being indifferently ſounded and vſed in ſtead of **K**.

We Engliſh men haue abridged it into one ſyllable and ſo made it **king**, and the Danes and Swedians haue made it **kong**. **Cun** though otherwiſe written **Cyn** being both one, doth ſignifie ſtout or valiant: **ing** as alſo ſometimes **ling**, is a particle often added to expreſſe the endument of a quality: as for example, **Ethel**, is in our ancient language *Noble*, & an **Ethel-ing** is one that is endued with nobilitie. A **yongling** one that is in his youth. A **fremdling** one that is fremd borne, a ſtranger, &c. **Cuning** is aſmuch in ſignification as one *eſpecially valiant*, and this being the title of the chiefe of all, expreſſeth him the moſt appa-

rent in courage or valour. And certaine it is that the Kings of moſt nations were in the beginning elected and choſen by the people to raigne ouer them, in regard of the greatneſſe of their courage, valour, and ſtrength, as being therefore beſt abie to defend and gouerne them. And as *Olaus Magnus* writeth, it was an ancient cuſtome in the ſeptentrionall regions, that ſuch young noblemen or gentlemen as gaue greateſt proofe of their ſingular valour, were by thoſe country Kings adopted to be their ſonnes; yea and to ſucceed in the crowne after them, if their owne ſonnes were not thought to haue in them ſuch great valour as in thoſe times was expected: and the reaſon why they adopted ſuch ſonnes as aforeſaid, and thereby made them capable of ſucceeding them in their kingdomes was, for that (as they ſaid) they might in their owne ſonnes bee deceiued when they ſaw not how they would proue, but in their adopted ſonnes they could not bee deceiued, becauſe they had ſeene of them ſufficient experience and triall already.

Olaus Magnus *libro* 8.

Queene.

As **Cuning** (as is aforeſaid) was the maſculine name of chiefe dignitie, ſo was **Cuningina** in the ancient Teutonic the feminine, howbeit our name of **Queene** is alſo very ancient, and was vſed of our Saxon anceſtors though ſomewhat differing in orthography; for they wrote it **Cwen**: and as **King** is an abreuiation of **Cuning** or **Cyning**, ſo is **Cwen**, now written **Queene** an abreuiation of **Cuninginne** or **Cuningina**. **Quinde** in the Daniſh tongue is a woman or a wife, and ſo was anciently **Quena**.

Furiſt.

For

For *Princeps* in Latine, whereof the French and wee from them, haue taken our moderne name of *Prince*, our anceſtors vſed in their owne language the name of **Furiſt**, which anſwereth in value vnto *Princeps*, being as much to ſay, as a **firſt** or *chiefe*. The Princes electors of the Empyre are in the Teutonic or Duytſh tongue called **keur-burſten**, **keur** being to ſay choyce, and **burſten** inſtead of **furſten**, or as anciently it was, **Furiſtan**.

Heretoga.

This was our ancient appellation for the chiefe conductor or leader of an *army*, for the which wee long ſince haue vſed our borrowed French name of *Duke*, which the French fetched from *Dux* in Latine. **Here** is in the ancient Teutonic as much to ſay as an *army* (as elſe where I haue ſhewed;) **toga** ſignifieth to draw or traine forward. Our yet vſed Engliſh word **toogh**, may ſeeme to haue had ſome deriuation from **toga**.

The Netherlanders for Duke doe yet vſe the name of **Hertogh**, and the Germans or ouerlanders doe now write it **Hertzog**

Earle.

Before wee borrowed the word *honor*, wee vſed in ſtead thereof our owne ancient word **ear**. For noble or gentle, we vſed **Ethel**. **Ethel** was ſometimes in compoſition abridged to **el** ſo as of **Ear-ethel**, it came to be **Ear-el**, and by abreuiation **Earl**, it is as much to ſay as *Honor-noble, or noble of honor*.

The Danes wrote it **Eorle**, and we write it **Earle**, & now vſe it in the ſelf ſenſe that *Comes* is chiefely vſed in Latine, *Count* in French, & **Graue** now in Duytſh.

Lord.

I finde that our anceſtors vſed for **Lord**, the name of **Laford**, which (as it ſhould ſeeme) for ſome aſpiration in the pronouncing, they wrote **Hlaford**, and **Hlafurd**. Afterward it grew to bee written **Louerd**, and by receiuing like abridgement as other our ancient appellations haue done, it is in one ſyllable become **Lord**.

To deliuer hereof the true etymologie, the reader ſhall vnderſtand, that albeit wee haue our name of **bread** from **breod**, as our anceſtors were wont to call it, yet vſed they alſo and that moſt commonly to call **bread** by the name of **hlaf**, from whence wee now only retaine the name of the forme or faſhion, wherein **bread** is vſually made, calling it a **loaf**, whereas **loaf** comming of **hlaf** or **laf**, is rightly alſo **bread** it ſelfe, and was not of our anceſtors taken for the forme only, as now we vſe it.

Now was it vſuall in long foregoing ages, that ſuch as were endued with great wealth and meanes aboue others, were chiefely renowmed (eſpecially in theſe northern regions) for their houſe-keeping, and good hoſpitalitie; that is, for being able and vſing to feed and ſuſtaine many men, and therefore were they particularly honoured with the name and title of **hlaford**, which is as much to ſay, as, *An afoorder of laf*, that is, *A bread-giuer*, intending (as it ſeemeth) by **bread**, the ſuſtenance of man; that being the ſubſtance of our food, the moſt agreeable to nature, and that which in our daily prayers we eſpecially deſire at the hands of God.

And if wee duely obſerue it, wee ſhall finde that our

our nobilitie of *England*, which generally doe beare the name of **Lord** haue alwayes, and as it were of a ſucceſſiue cuſtome (rightly according vnto that honourable name) maintained and fed more people, to wit, of their ſeruants, retayners, dependants, tenants, as alſo the poore, then the nobilitie of any countrey in the continent, which ſurely is a thing very honorable, and laudable; and moſt well befitting noblemen, and right noble mindes.

Lady.

The name or title of **Lady**, our honorable appellation generally for all principall women, extendeth ſo farre, as that it not only mounteth vp from the wife of the Knight to the wife of the King, but remaineth to ſome women whoſe husbands are no Knights; ſuch as hauing beene Lord Mayors are afterward only called maſters, as namely the Aldermen of *York*.

It was anciently written **Hleafdian** or **Leafdian**, from whence it came to be **Lafdy** and laſtly **Lady**. I haue ſhewed here laſt before how **hlaf** or **laf**, was ſometime our name of **bread**, as alſo the reaſon why our noble and principall men came to be honoured in the name of **Lafard**, which now is **Lord**, and euen the like in coreſpondence of reaſon muſt appeare in this name of **Leafdian**, the feminine of **Lafard**: the firſt ſyllable whereof being anciently written **hleaf**, and not **hlaf** muſt not therfore alienate it from the like nature and ſenſe, for that only ſeemeth to haue bin the feminine ſound, and wee ſee that of **Leafdian**, wee haue not retayned **Leady** but **Lady**. Well then both **hlaf** and **hleaf**, we muſt heere vnderſtand to ſignifie one thing, which is **bread**, **dian** is aſmuch to ſay as

 ſerue,

ſerue, and ſo is **Leafdian**, *A bread-ſeruer*. Whereby it appeareth that as the **Lafozd**, did allow food and ſuſtenance, ſo the **Leafdian** did ſee it ſerued and diſpoſed to the gueſts. And our ancient and yet continued cuſtome, that our *Ladyes* and *Gentlewomen* doe vſe to carue and ſerue their gueſts at the table, which in other countries is altogether ſtrange and vnuſuall, doth for proofe hereof well accord, and correſpond with this our ancient and honorable feminine apellation.

Knight.

This tytle of Right worſhipfull dignitie was heretofore of our anceſtors written **Cniht**, and both in the high and low *Germanie* by the name of **knight** (which a little they vary in the orthography) is vnderſtood a ſeruant: and I finde that **leozning=cniht** was in our ancient language, a diſciple, and in the *Netherlands* a **lear-kneght**, is the ſame that an apprentiſe is in French; that is to ſay, a learner.

A **knight**, as we vnderſtand it, is in the moderne Teutonic or Duytch tongue, **Rider**, which is indeed all one in Engliſh with **Ryder**, and anſwereth vnto the French word *Cheuallier*, which may be Engliſhed a **hozſman**, and ſo agreeth with *Eques* in Latine.

By all which it may ſeeme ſtrange how our name of **knight**, being with vs in ſuch eſteeme of worſhip, ſhould in the etymologie thereof, appeare no more then it doth. To reſolue which difficultie I can iudge no other, hauing no proofe or pregnant reaſon otherwiſe to enduce me, but that the name of **knight**, muſt haue begun to be a name of honor among our anceſtors in ſuch as were admitted for their merits to bee **knights** to the King, that is, to be his owne ſeruants

or

or in ſome ſort his officers or retayners, and to ride with him, and therefore it ſhould ſeeme ſome of them, if not all, were anciently called **knight-ryders**, and it may be that of them the ſtreet in *London*, called **knight-ryder-ſtreet**, did firſt take that name as being the place where their reſidence or meeting might be kept, or peraduenture ſome like **knighten-gild**, or confrery as King *Edgar* eſtabliſhed without *Ealdgate* of *London*, for thirteene **knightes** or ſouldiers of good deſert to him and the realme.

And albeit a ſeruant in *Germanie*, is (as is aforeſaid) called a **knight** or **kneght**, yet ſeemeth it not anciently to haue bin the moſt common and vſuall name for a ſeruant, for that ſuch had, and yet haue, the name of **diener**, as alſo other names. A ſouldier in *Germanie* is called a **lands-kneght**, which is an argument that the name of **knight** was woont there to be of more eſteeme, than ordinary for euery ſeruant.

Moreouer we finde that the name of **knight** is not now of vs onely vſed to ſtand for *Eques auratus*, which is ordinarily a **knight**, but is alſo borne in regard of bearing authoritie or office, as we ſee in our **knights of the ſhyres**, who yet are not properly **knights**, as the name of **knight** is otherwiſe vnderſtood.

Steward, anciently **Stede-ward**.

As in our ancient language **ſtow**, is our word for place, ſo is alſo **ſtede**, and **Stede-ward** which for eaſineſſe of ſound the firſt **d** being omitted is become **Ste-ward**, is aſmuch to ſay, as *The keeper of the place*, which in the moderne Teutonic is called **Stat-hower**, that is, **Stede-holder** or place keeper: the

the ſame that *Lieutenant* is in French, which corruptly in Engliſh we call *liftenant*.

It is alſo the very ſame that *Prorex* is in Latine, to wit, a vice-roy; that is, he that in the Kings abſence ſupplieth his place and beareth his perſon, as in *England* the *Lord* **High-Steward** is wont to doe: and more inferiorly it is a deputy or officer vnder ſome noble man, &c. Kings and Princes are properly the **Stewards** of almighty God in their kingdomes, in which ſenſe, the renowmed ſirname of the Kings moſt excellent maieſtie, doth right well befit his royall place and high dignitie.

Holdward.

This ancient and honorable name of office, hath receiued the iniury of time, which hath worne it out of vſe and memory.

The **l** and **d**, being for eaſineſſe of ſound omitted in the pronunciation (as in ſundry other words the like is ſeene) it became of **Ho.d-ward** which *ſignifieth the gouernour or keeper of a caſtle, fort or hold of warre*, to be **Howard**.

Which name of office albeit wee haue long ſince loſt, yet retayneth our realme to the high honor and illuſtrous ornament thereof, the great and right noble familie vnto whom it is now the ſirname, and it is like that at firſt it ſo became to bee vpon the bearing of ſuch a warlike honorable office and charge.

Heralt.

About this name of **Heralt** diuers haue diuerſly beene conceyted; ſome would haue it **Herhaut**, ſome **Herhaught**, ſome **Herault**, and ſome **Herold**, and I wote not what.

Some

Some diſcerning it to come from the Duytſh, can tell that **Here**, is now therein aſmuch as **Lord**, and that **alt** is **old**, and thereupon they ridiculouſly muſt conclude that **herald** ſignifieth **Old-lord**.

True it is, that **Herault** is meerely a Teutonic or Duytſh word, and in that tongue and in no other, the true Etymologie thereof is only to be found.

To begin then with the firſt ſyllable thereof, which is **here**, though in compoſition abridged to **her**, it is the true and ancient Teutonic word for an *army*, the ſame, as before I haue ſhewed, that *exercitus* is in Latine, and in that ſence is it yet vſed in *Germany*. And whereas the Germans doe now vſe **Here** for **Lord**, yet anciently they ſo vſed it not; and although the Teutonic be not mixed with other ſtrange languages, yet this word **Here**, as they vſe it for **Lord** or **Maſter**, hath crept into their language from *Herus* in Latine, after that the Latine tongue became knowne vnto them, and perhaps ſome halfe a dozen wordes more may haue done the like.

A **Healt** in the ancient Teutonic is *a moſt couragious perſon*. A *champion* or eſpeciall chalenger to a fight or combat. Of the weapon that ſuch ſometime moſt vſed, called a **healtbard**, becauſe it was borne by a **healt**, we yet though corruptly retaine the name of **holbard**, & the Netherlanders make it **hellebard**.

Here-healt by abbreuiation **herault**, as alſo **herald** doth rightly ſignifie, *The champion of the army*. And growing to be a name of office, *hee that in the armie hath the eſpeciall charge to chalenge vnto battell or combat*: in which ſence our name of **herald**, doeth neereſt approach vnto *Fecialis* in Latine.

Seuen Daniſh Kings beſides ſome of *Norway* and *Sweden*, haue had for their proper appellation the name of **Herald**, or **Harald** which is all one with **Heralt**. So honorable was it accompted of in old time that ſo many Kings thereby were called, in regard as it appeareth, that themſelues might be honored and reſpected as the moſt couragious in the armie.

Here-ward.

In compoſition **Herward**, was heretofore the name of office of him that in ſome ſort had ſome eſpeciall charge in the armie. I take it to haue bin ſuch an office in effect, as is that which is now vſed, of Sergeant Maior. It is no more a name of office, but therehence growne to be a ſirname.

Heriot.

This at the firſt was of our anceſtors written **Here-geat**. A certaine payment was wont to be made among the ſouldiers like vnto that which now is called ſuccors, afterward it became the name of the office of prouiding furniture for the armie, and from a name of office it grew (though with ſome varietie from the firſt orthography) vnto the ſirname of **Heriot**.

Scyld-knapa, ſince after the French, named *Eſquire*.

Of **Scyld** we yet retaine our name of **Shield**, in place wherof we ſometimes vſe our borrowed French word *ſcutchion*, **Cnapa** is alſo in the Teutonic written **Cnabe** or **knabe**, as alſo **knape**, the *c* and *k*, as I haue often ſaid, being indifferently vſed; but the *b*, turned into a ſingle *u*, as diuers times it is, hath cauſed that of **knabe** it is turned to **knaue**, and ſo according to our now orthography it were **Shield-knaue**. The reader

reader is to note that **knabe** from whence is deriued (as I haue ſhewed) our now vſed name of **knaue**, was neuer of our anceſtors vſed as a name of diſgrace or contempt, but as the name of ſome kinde of ſeruant, as *valet* in French, or the like. **Scyld-knapa** was he that in warre did beare the **wapen** or ſhield of *armes*, of his chiefe or ſuperior: of which office the Latine name is *Armiger*; and our now vſed name of *Eſquire*, which we borrow from the French, is not rightly the ſame, neither is *Armiger* taken by the French for *Eſquire*: an *Eſquire* being among them one that hath ſome charge in the ſtable, or that teacheth yong gentlemen, or the pages of noblemen, to ride.

Heere by the way I muſt note vnto the reader that *Ioannes de temporibus*, that is to ſay, **John of the times**, who ſo was called for the ſundry times or ages hee liued, was **Shield-knaue** vnto the Emperor *Charles the great*, of whom he alſo was made knight. This man being of great temperance, ſobrietie, and contentment of minde in his condition of life, but aboue all of a moſt excelling conſtitution of nature, reſiding partly in *Germanie* where he was borne, and partly in *France*, liued vnto the ninth yeere of the raigne of the Emperor *Conrade*, and died at the age of three hundreth threeſcore and one yeere, ſeeming thereby a very miracle of nature, and one in whom it pleaſed God to repreſent vnto later ages the long yeeres and temperate liues of the ancient patriarches.

It is ſaid that there hath a man lately liued in the *Eaſt-Indies* (of ſome thought to bee yet lyuing) of greater age than this aforenamed *Iohn of times*, the certainty hereof I cannot affirme. But it is credibly

reported that a woman lately liued at *Segouia* in *Spaine* of an hundreth and threescore yeares of age: and *Franciscus Aluares* saith, that he saw *Albuna Marc* chiefe Bishop of *Ethiopia*, being of the age of an hundreth and fifty yeares.

Marscalc now Marshall.

In the ancient Teutonic, **mare** had sometime the signification that **horse** generally now hath, and so serued for the appellation of that whole kinde, to wit, both male, female, and gelding, and so all went in generall by the name of **Mare**, as now by the name of **Horse**. **Scalc** in our ancient language signifieth a kinde of seruant, as the name of *Scalco* (though a Tutonic denomination) in *Italy* yet doth.

Marscalc, from which our now name of **Marshall** commeth, was with our Ancestors (as also with the other Germans) *Curator equorum*, that is, he that had the charge of Horses. The French who (as we in *England*) very honourably esteeme of this name of Office, doe giue vnto some Noblemen that beare it, the title of *Grand Mareschal de France*. And yet notwithstanding they doe no otherwise terme the Smith that cureth and shuweth Horses, then by the name of *Mareschal*. Whereby we may perceiue how names growne to high dignity, haue sometimes taken their originall from inferiour vocations.

Mayer.

This honourable name of office in the chiefe and most famous Citie of our Realme, is divers waies written, some write it *Maior*, some *Mayor*, and some *Maire*. And because *Maior* in Latine signifieth greater or bigger, some not looking any further will needs from

from thence make it *Maior*, but seeing the names of *Shirif* and *Alderman*, cannot be drawne from the Latine, why should it be thought that *Mayer* commeth from *maior*? Certaine it is, that as the other names of offices are not derived from the Latine, no more is this, but the name originally commeth from the Teutonic, as doe the afore-noted others. It is in the *Netherlands* well knowne, where not onely the chiefe magistrate of Louaine (the ancientest great towne of *Brabant*) is called the **Meyer**, but almost euery countrey towne hath an officer so called. As in like manner diuers of our country townes in *England*, as well as our cities haue.

So is it likewise a name of office in the countrey townes of *France*, there now written *Maire*, and comming first to bee knowne among them by the German Francks, the ancestors of French men. For the etymologie thereof we are to note, that as in our owne English, to **may**, signifieth to haue might or power, so a **May-er** is asmuch to say, as *A hauer of might, one that hath and may vse authoritie.*

Gereta, by abbreuiation become **Gereue** or **Graue**, as also **Reue.**

This was an ancient name of office of ample signification, but most properly it signifieth *A disposer or director.* It was with our ancestors an office or charge vnder the Prince or some principall person. The chiefe magistrates of *London* next vnto the Lord **Mayer**, are called **Shyriffes**, being anciently and rightly **Shyre-reues.** So in like sort is the chiefe officer chosen for a shyre or county called the **Shyre-reue**, to wit, the reue of the shyre. It extendeth also to

other charges, as to a **wald-greue**, otherwise **wald-graue**, who had the rule or ouerseeing of the **wald** or **forrest**. To **wood-reue**, which in effect is the like. To **kirk-reue**, now called **Churchwarden**. To **sheep-reue**, hee that ouerseeth the shepheards, &c. And as we had this ancient name of office out of *Germany*, so with the Germanes hath it vntill this present remayned, for as they were woont to haue among thē the name of **portgreue** as we had, so haue they yet the name of **Landgraue**, **Margraue**, **Burgraue** and such like. **Landgraue** being vnderstood for the **Landruler**, **Margraue** for **Mark-graue**, that is, the ruler of a marked or limited iurisdiction. **Burgraue**, for the ruler of the **Burg or town**

And this name of **Graue**, first being and signifying a name of office, hath in continuance of time growne both among the higher and the lower Germans to a name of dignity, insomuch that for *Comes* in Latine, which is **Earle** in English, they do now vse the name of **Graue**.

Burgh-gard.

This name of office being long since worne out of memory, seemeth to haue beene borne by such as had the keeping or charge of some kinde of **Burg**, which according to our now pronuntiation we call a **Burrow**.

Ealdorman.

Ealdor, so written in our ancient language, is properly an **elder** or *senior*, yet an **Ealdorman**, which we now call an **Alderman** was such in effect among our ancestours as was *Tribunus Plebis* with the Romans; that is, one that had chiefe iurisdiction among the

the commons, as being a maintainer of their liberties and benefits.

Cunſtable.

I doe finde this name of office anciently to haue beene **Cuningſtable**, and I haue ſhewed before that **Cuning** & **Cyning** being both one, our now name of **King** is thereof deriued, and **Cunſtable**, might accordingly more rightly be **Kingſtable**.

The Etymologie thereof is, *Columen Regis, The ſupport or ſtay of the King*, to wit, one that he eſpecially depends vpon in the managing of his moſt weighty affayres. And albeit it be now in *England*, a name of office of ordinary and vulgar vſe, yet is it a name very honourable, and ſometimes borne by moſt principall noble men, by the name of **High Cunſtable** of the Realme.

Wardian now **Warden.**

I find it ordinary that aſwell ſuch names of offices as proper names of men anciently and meerely Teutonic, as doe begin with double *u*, when they haue hapned to come among the French, Italians, or other, whoſe language dependeth on the Latine, they haue of the double *u* made a ſingle *u*, becauſe their alphabet hath no acquaintance with the *w* at all, but then to mend the matter, which they halfe empayred, they vſe before the *u* to put a *g*, and ſo of **warden** or **wardian**, do make *Guardian*, and of **ward**, *Guard*. So in like maner for our Engliſh name of **war**, the French haue made *Guerre*, and hence it riſeth that wee call him that waiteth at the Towre, one of the **ward**, or a **warder**, and he that in like liuery wayteth at the Court, one of the *Guard* or *Gard*. **Ward** & **Guard** then is all one, and a **Wardian** or **Warden** or **Guardian**,

Guardian, the ſame that *Cuſtos* or *præpoſitus* is in Latine, to wit, a keeper or attender to the ſafety or conſeruation of that which he hath in charge.

Bayly.

A **Bayly** ſignifieth in our ancient language, a *Tutor*, *protector* or *defender*. A **Baylywyc** was ſo called in reſpect of the **Bayly** thereof, who had the office and charge to looke vnto the ſafety of ſuch as were vnder his ouerſight. Wee yet retayne heereof our phraſe of putting in **bayl**, to be freed or protected (for the time) from priſon.

Hedborrow.

The Etymologie heereof is apparent, and it ſhould ſeem by the name, that when it was firſt in vſe, it was of ſome more importance then now it is: as that the bearer thereof was rather the head of the **Burg** or **Borow**, then a ſubſtitute vnder another.

Of certayne names of Office pertayning to Forreſts or Chaſes, afterward growne to be the ſirnames of families, &c.

Foſter.

This ſhould rightly be **forreſter**, it being deriued from the office of him that vnder the Prince or ſome nobleman had the chief charge of the *Foreſt* or *Chaſe*. Wee alſo vſe the name of **foſter** for **foſter-father**, but not rightly, for anciently it is **fodſter father**, or as we now might write it, **foodſter-father**, ſeeing it commeth of prouiding food and nouriture for ſuch children as are vnder his and his wiues charge to bring vp, yet ſome to auoyd ſome confuſion which they perceiue by this miſtaking to grow, do write the former of theſe **forſter**, intending thereby **forreſter**, and

and the later **Foster** in ſtead of **Foodster.**

warener.

This from the name of office of him that had the charge or ouerſight of a **warren**, is growne to a ſir-name, wherein by abbreuiation it is become **warner.**

walter.

This in effect is aſmuch to ſay, as **Forester, Forest** and **walt**, ſometimes alſo written **wald**, being all one, and ioyned in one in our name of **walt-ham-forest.** The *Hircinian foreſt in Germanie* beareth at this day among the Germans the name of **Swartz-walt**, that is, **The black forest.** For **walt** with the Germans, the Netherlanders write and pronounce **wout**, and of their **wout** commeth alſo our name of **wood**, ſo as **Forest, walt** or **wald**, as alſo **weald** (for ſo in *Kent* it is called) and **wout** and **wood**, is all one. And **walter** being the name of the officer or commander therein, is with vs become a proper name, as alſo in the *Netherlands*, where after **wout**, they write it **wouter.**

Of the name of **Gentleman.**

Our moderne name of **Gentleman** is not rightly either Engliſh or French, but compoſed and made vp of two diſtinct languages. For as elſe where I haue ſhewed, our ancient word **Edel**, ſignifieth noble or gentle, and were it **Edelman**, it were a meere Teutonic word, and anciently our owne: and if on the other ſide it were Gentilhomme then were it French; but now we take *gentle* from the French (though a little altred) and adde vnto it **man**, which we haue of our owne; and ſo compoſing them together, make it *Gentleman.* This manner of ſpeech-mixing hath hapned

vpon the Norman conqueſt, & in ſome other words now in our language is to be found very abſurd and ridiculous, but for breuity and as being heere impertinent, I will paſſe them ouer.

And foraſmuch as gentrie hath firſt riſen out of yeomanrie, it will not heere be impertinent briefly to ſhew the maner of ſome mens riſing in the time of our Saxon anceſtours, which was thus.

The meanes of riſing to gentrie of ſome of our anceſtors.

If it ſo happened, that a **Ceorle** (otherwiſe one of the yeomanry) did thriue ſo well through his honeſt trauayle, that he attayned vnto fiue hides of his own land, and was able to keepe a good houſe, allowing ſome ſtipend for the maintenance of diuine ſeruice in either Church or Chapel, obtayned ſome office or imployment about the kings houſe, or in ſome ſort to doe him ſeruice: he was then eforth reputed worthy of the name and title of **Thegn** or **Thein**, which was then accompted as a free-ſeruant or as a kinde of retayner, or as it may ſeeme a **Seruing-gentleman**, that is, a ſeruant not bound or ſubiect vnto any ſeruile office or labour.

And if he came ſo well forward in meanes and credit, that the king imployed him, either on his errand, or to ride in his trayne, and that himſelfe was able to maintayne others vnder him, he was worthy to be reputed a **Hlaford**. And continuing to augment his credit and meanes, hee might afterward come to bee an **Earle**, with the title (as they then ſpake) of an **Earle right worthy**, which after of our now vſed ſtile may be, a right honourable Earle. An example of riſing from ſo meane or meaner eſtate may appeare in **Earle Goodwin**, who being at the firſt but the ſonne

ſonne of a cowheard, came to bee (as I take it) the greateſt ſubiect that euer *England* had, for hee was Earle of *Kent*, *Suſſex*, *Hamſhire*, *Dorſetſhire*, *Deuonſhire* and *Cornewall*, father in law vnto King *Edward the Confeſſor*, by the marriage of *Edgitha* his daughter; and father vnto King *Harald* that next ſucceeded the ſayd king *Edward*.

If a merchant ſo thriued that hee was able by his owne meanes thrice to croſſe the ſeas, hee was thence forward reputed a right worthy **Thein**, and capable of higher aduancement. In like maner, if a ſcholer ſo profited in learning that he took degrees in ſchools and caryed himſelfe vertuouſly, hee could not want the worſhip due vnto his condition.

Gemen now Yemen.

Gemen is now in the moderne Teutonic written **Gemeyn**, and it is as much to ſay as *Common*, and as in ſundry other ancient words, ſo in this, the letter **g**, being altred into **y**, it is of **Gemen** become among vs to be **Yemen**, and varying yet further in orthographie it is written **Yeomen**. And ſeeing that **Gemen** is all one with *Common*, a **Yeoman** is rightly vnderſtood a *Commoner*.

Such were alſo called **Ceorles**, the *C* being ſounded as *K*, and ſometimes alſo called **Boores**.

The name of **Churle**, which comes of **Ceorle**, as now we vſe it, is rather in reproachfull ſence then otherwiſe.

The name of **Bour** or **Boor**, which both in *Germany* and the *Netherlands* is now generally vſed for the appellation of peſants or Countreymen, wee ſeeme not to vſe, and yet in compoſition the word

doth ſtill remaine in our daily ſpeech, albeit we heed it not, as when we ſay **neighbour**, it is no other thing than the **Bour**, dwelling nigh vnto vs, for that this name of **neighboor**, began at the firſt among our anceſtors when they dwelt in the countrie, before they had builded townes or cities to inhabite in, and comming afterward to dwell in townes, our name of **neighbour** hauing bin firſt vſed in the country, came to bee of vſe in townes and cities, notwithſtanding the people were not then **Boures**, but Citizens.

In the Teutonic it is alſo written **Bower**, and to **bow**, ſignifieth to **build**, worke, or frame the ground to ones proper vſe and commoditie. And in our vulgar Engliſh wee call a manner of a houſe bouriſhly built without carpentrie, and with vnhewen timber, as moſt commonly with boughs of trees, **A greene bower.**

Groom.

This being the name of a ſeruant that ſerueth in ſome inferior place, I finde to haue bin in times paſt a name for youths, who albeit they ſerued, yet were they inferior vnto men ſeruants, and were ſometimes vſed to bee ſent on foot of errands, ſeruing in ſuch manner as lackies now doe.

The name of bridegroom (as elſewhere is noted) was giuen to the new-maried man, in regard that on the mariage day hee waiteth at the table, and ſerueth the bride, and ſo is the groom of the bride for that time.

THE

THE ETYMOLOGIES OF OVR Engliſh names of contempt.

HAuing before ſhewed the etymologies of our names of dignities, offices and qualities, I hold it not vnneceſſary, for the further ſatisfaction of the curious reader, to ſhew in like manner the true ſignification of our common names of contempt, ſuch I meane, as whereof the true etymologie is worne out of remembrance and ſcarce ordinarily knowne. Diuers of them being properly the names of ſome vile things, and in contempt and diſgrace, full often and with great breach of charitie, iniuriouſly applyed unto men and women.

Baud.

This name of **Baud**, now giuen in our language to ſuch as are the makers or furtherers of diſhoneſt matches, was not at the firſt of any ill ſignification, and therefore it is the leſſe maruell, that it is the ſirname of a worſhipfull familie in *England*, and of a Marquis in *Germanie*, and albeit the Germans leaue the **u**, and write it with **a**, yet ſound they the **a**, as wee doe **au**, & ſo to write it as they ſound it, it is no other then **Baud**, the true meaning whereof both with them & in our moderne Engliſh, is **Bathe**, and anciently was **Bade**, where the reader is to note (as elſe where I haue ſhewed) that *d* was of our anceſtors vſed in compoſition as *th*. It is alſo written in our old Teutonic **Badſtoue**, from whence we deriued **Bath-ſtew** or **Bathing-ſtewes**, where hence we may perceiue that we haue taken the names both of **Baud** and **ſtewes**, and we doe alſo yet vſe the word **ſtewing**, when we

dreſſe diuers things with hot liquor or water.

Now did many of theſe **Baud-ſtewes**, or as wee ſince haue turned the name, **hot-houſes**, come in length of time to be places of ſuch diſhoneſty, that they grew into great contempt, the name of **ſtewes**, becomming thereby to be vnderſtood for a *brothel-houſe*, and the *Baud-holder* or *Bath-holder* to bee accompted as the factor for incontinent people, and by vulgar corruption and abbreuiation of ſpeech (holder being omitted) the keeper of ſuch a houſe came to be called the **Baud.**

And whereas before I ſayd that a worſhipfull family in *England*, was ſirnamed **Baud**, which, as I haue ſhewed, is all one with **Bath**: it may bee that it tooke this name of ſome Office belonging to the **Bath**, at the time of the coronation of ſome King, when as the knights of the **Bath** are wont to bee made, &c.

Crone.

This properly is the appellation of an olde Ewe, and applied in anger vpon an olde or elderlie woman.

Drabbe.

In the old Teutonic language, the lees, filth or dregs remayning in the bottome of veſſels, which in Latin beareth the name of *fæx*, is called drabbe: and in regard of the loath ſomneſſe or filthineſſe thereof, it became metaphorically to be applied vnto ſome fowle or filthy woman.

Fixen.

This is the name of a ſhe-fox, otherwiſe and more anciently foxin. It is in reproach applied to a woman whoſe

whoſe nature and condition is thereby compared to the ſhee-fox.

Hoor.

I finde this anciently written **Hure**, and I finde **hure**, to bee alſo vſed and written for the word **hyre**, and becauſe that ſuch incontinent women doe commonly let their bodies to hire, this name was therfore aptly applied vnto them.

It is in the Netherlands written **Hoer**, but pronounced **Hoor**, as wee yet pronounce it, though in our later Engliſh orthographie (I know not with what reaſon) ſome write it **whore**.

Knaue.

Knaue commeth of our ancient word **cnapa**, otherwiſe in the lower moderne Teutonic written **knaep**, and in the higher **knabe**, it ſignifieth a *boy*, alſo an inferiour ſeruant, and ſometimes a *beadle*, and being the vſuall appellation of boyes, lackeys or ſuch like of ſmall account; it is growne thereby to become a name of contempt, and alſo (through a ſtrayned ſence) to ſignifie a diſhoneſt man.

Loſel.

A **Loſel** is one that hath loſt, neglected or caſt off his owne good and welfare, and ſo is become lewde and careleſſe of credit and honeſty.

Lourdaine.

Becauſe the Danes when they ſometime domineered ouer the Engliſhmen, would bee honoured with the name of **Lafoꝛd**, which is now **Loꝛd**, the people in ſcorne did call thē **Lour-danes**, in ſtead of **Loꝛd**, or rather **Lafoꝛd-dane**, **Lour** being as much to ſay in our ancient language, as *Ignavus* in Latine, to wit,

wit, *Lither, cowardly*, or *ſluggiſh*.

Queane.

Wee often heare this reproachefull name of **Queane**, giuen to a woman, and what it is I ſuppoſe few doe know, but not being any way the appellation properly of a woman, it muſt then be ſome other contemptible thing, and ſo doe I finde it to be, to wit, *A barren old cow*, and no other thing, and yet it is now growne to bee in our language vnderſtood and meant for a diſhoneſt woman of her body, or one that is ſpitefull of her tongue.

Raſcall.

As before I haue ſhewed how the ill names of beaſts in their moſt contemptible ſtate, are in contempt applied vnto women, ſo is **Raſcall**, being the name for an ilfauoured, leane and woorthleſſe Deere, commonly applied vnto ſuch men as are held of no credit or woorth.

Ribald.

This was at the firſt **Rabod**, as yet in the *Netherlands* it is vſed, where hence both we and the French hauing taken the name, haue ſomewhat varied it both in orthography and ſenſe. It was the proper name of **Rabod**, a heathen King of *Frieſland*, who being inſtructed in the faith of Chriſt by the Godly Biſhop **Vlfran**, faithfully promiſed to be baptiſed, and appointed the time and place: where being come, and ſtanding in the water, he asked of the Biſhop, where all his forefathers were, that in former ages were deceaſed? the Biſhop anſwered, that dying without the knowledge of the true God, &c. they were in hell: then quoth **Rabod**, I hold it better and more praiſe-

worthy

worthy to go with the greater multitude to hell, then with your few Christians to heauen; and therewithall he went out of the water vnchristened; and returned both to his wonted idolatry and to his euill life, notwithstanding the good admonitions of the Bishop, and an euident miracle, which (through the power of God) the sayd Bishop wrought, euen in his owne presence. Hee was afterward surprised with a sudden and vnprouided death, about the yeere of our Lord 720. and his very name became so odious through his wickednes, that it grew to be a title of reproach and shame, and hath so continued euer since.

Scold.

The word **Scold** commeth of our ancient verbe **bescyldig**, and properly signifieth to blame or accuse, in vncomely speech or spitefull termes, &c.

Shrew.

This commeth of **Schrewing**, which signifieth to make clamors, exclamations, or loud vnquiet noises.

Thief.

It was anciently written **Thieof**, and so appeareth to haue bin of two syllables, **thie** was wont to be taken for **thrift**, so as **thie-of**, is hee that taketh of or from a man his **thie**, that is his thrift or means wherby he thriueth, his goods or commodities.

There are of latter ages growne into our language diuers names of honour, authority, and office, the which, for that they are deriued from other languages, such as vnto ours are altogether strange and extrauagant, and therefore no way properly belonging to our ancient speech, I shall not need to meddle with their Etymologies.

In like ſort are there ſundry names of contempt and reproach, that of later times haue either beene by our ſelues diuiſed and brought in vſe among vs, or elſe borrowed from ſuch before-inſinuated languages as haue no dependance on ours, and theſe alſo being from my purpoſe, that onely intended to write the ſignifications of ſuch as anciently appertaine vnto our owne Engliſh tongue, I will in like manner heere omit them.

And now deſiring the beneuolent reader courteouſly to accept of theſe my paines and endeuours, and at his diſcretion to pardon ſuch few faults, as in the printing may happen to haue eſcaped, I here take my leaue. VALE.

THE TABLE OR INDEX OF SVNDRIE especiall points touched in *this Booke*.

A

AGes compted by winters. fol. 58
Albion *sometime a Peninsula* 98
Albuna Marc *chiefe Bishop of* Aethiopia 324
Almanac, what it signifieth 58
All people had their beginning in Asia 26
Angels, why anciently our coyne 148
An Astronomer drowned 176
Ancient armes of Saxonie 120
Ancient English and French in effect all one 143
Ancestors of Englishmen described 55
Ancestors of Englishmen delighted in warre and hunting 56
Ancient English families, how generally to be known 301
Ancient gouernment of Saxonie 62
Ancient firname of the house of Austria 294
Antiquity of the English tongue 189
Assistants vnto distressed people make themselues the sharers of their country 137
Armes of King Erkenwine 22

Artificiall hils to saue people from drowning 101
Ayders of the Conqueror 147

B

BAbel towre and the height thereof 4
Becanus *his paradox* 190
Beginning of the breach betweene the Britans and the Saxons 124
Bones of fishes found in the earth 104
Bones of a sea Elephant found in the earth 106
S. Boniface *an Englishman, an Apostle of* Germanie 147
Bery, bury and burrow whence deriued 212
Bishopdome or Bishopryc 215
Britans massacred by the Saxons 130
Whence King Brute *came* 94
Brunswyc, *how it had that name* 31
Burgundiones 14

C

CAligula *caried shels of the sea cost of* Holland *to* Rome *fol* 106
Campfight Ordeal 64
Canutus *the Dane, the greatest King that euer* England *had* 162
Celtæ a name giuen for much riding 28
Change of sirnames in Scotland 181
Chaucer *mingled our tongue with French* 203
Children transported away and neuer after heard of 86
Christian faith brought vnto Ethelbert *King of* Kent 144
Clif what it signifieth 99
Cold-water Ordeal 66
Confusion of tongues 5
Contention about the name of Britaine 89
Countries first inhabited most towards the sea 39
Conuersion of King Ethelbert 145
Conquerors three causes of his enterprise of England 171

Conquerors bones thrown out of his tombe 184
Conquerors issue male, ended in his owne sonnes 185
Custome of Gauel-kind 57

D

DAnes *fol* 15
Danes destroyed 163
Danes and Gothes fortefy Zeland 161
Danes inuasion of England 158
Denmark *why so named* 16
Denmark *some say was first called* Ostgard 156
Denmark *originally a part of* Germanie 156
Deriuation of good and euill 193
Description of our ancestors 36
Description of the Idol of the Sunne 69
Description of the Idol of the Moone 70
Description of the Idol Tuisco 17
Description of the Idol Woden 72
Description of the great Idol Thor 74
Description of the Idol Friga 76
Description of the Idol Seater 78
Description of the Idol Flint 81
Description of the Idol Ermensеul 79
Dido *Qeene of* Carthage *neuer knew* Æneas 94
Diogenes *his place of safetie* 31
Diuers authors of opinion that our Isle was continent with France 96
Dukes of Normandie *succeßiuely after* Rollo 168 *and* 169
Duke of Sauoy *descended from* Saxonie 120
Donations of land written in ryme 146
Drunkennesse beginning to be well left among the Germans 53
Druides had no knowledge of letters 93

E

Eagle of wood made to flie fol. 52
Edgar Etheling *declared heyre to the crowne of* England 164
K. Egbert *first caused our countrey to bee called* England 148
Englishmen came from Germanie. 25
Englishmen issued from the Germans 43
Englishmen called Saxons by the Welsh and Irish, to this day 1
Englishmen contemptibly vsed by the Normannes 182
Some Englishmen of mean liuings kept their lands at the conquest 179
Englishmens credit beginning to reuiue 182
Englishmen restored to credit and honor 185
Englishmen not such a mixed nation as some suppose 187
English pagan children brought to bee sold at Rome 140
K. Ethelbert *his gratious answere* 145
Ethelbert *the first christned English King* 139
English-Saxon Kings become christians 146
England *how it came to be so named.* 147
England *what the name signifieth* 125
English Nobilitie and gentrie planted in Scotland 181
English first begun to bee spoken in Scotland 189
The ground of our English is the Teutonic tongue 188
Epitaph of the Conqueror 184
Equipping of horses 205

F

Fabulous narrations of King Brute 90
Fabulous reports of Occa Scarlensis 29
The fable of Friso, Saxo, *and* Bruno *confuted* 30
Firre trees found in the earth 105
Fortunate Ilands 37

Foxes, none in the Isle of Weight 111
Foure sorts of Ordeal 63
How France *and* Spaine *came to speake broken Latine* 200
Frenchmen first issued from the Germans 44
Frislanders 15
Fruits of the conuersion of our ancient Kings 147
Fryday why so named 77
Fire Ordeal 65

G

Galliglasses 23
Gentlemen in England *of Norman race are for the most part extinguished* 187
Gentlemen in France *are called Noble.* 173
Gentrie how attayned vnto by some of our ancestors 330
Germanie *described as it was of old time* 50
Germans and Almans all one in signification 12
Germans the first possessors of their countrie 12
Why the Germans are a most noble nation 42
Germans neuer subdued by any 43
Germans the continuall possessors of Germanie 43
Germans, nor their language mixed 43
The Germans worthinesse testified by ancient authors 45
Germans by the report of Seneca *more courageous than any nation* 46
Germans vsed to goe singing to the warres 48
The old Germans of all other pagan people contented themselues one man with one woman 49
The old Germans obliged themselues by oath to defend their Prince 48
Two plowed furrowes a whole dayes worke in Germanie 51
Good manners, of what force among the Germans 50
S. Gregorie *was* 3. *daies iorney on his way to haue come into* England 141

S. Gre-

S. Gregorie *sent* S. Augustine *into* England 142
Gothes 15

H

Heauen of siluer 52
Hebrew commeth of Heber 7
Henalt *and* Artois, *called* Welshland 153
Henricus Auceps 63
Hermiones 14
Heluetes are otherwise called Switsers 125
Prince Hingistus *and his brother* Horsus *the first bringers of Englishmen into* Britaine 118
Hingistus, *of whence hee was* 120
Hingistus *became King of* Kent 127
King Hingistus *returneth into* Saxonie *for more forces* 129
King Hingistus *raigned* 34. *yeeres* 131
Horrible Idolatry of Harald *king of* Norway 81
Horsus *the brother of* Hingistus *slain* 129
Hospitality no where like to that of the Germanes. Hot-water Ordeal. 66

I

Idolatry of the old pagan Saxons 67
India *sometime called* Ophir 36
Ingeuones 14
Inuasion of the Danes and the causes therof 158 *and* 159
Ioannes de temporibus, *vulgarly* Iohn of times 323
Sir Iohn Haukwood *ignorantly called*, Iohn Sharpe 302
Islebius *refuted* 243
Istenones 14
Italie *is called of the Germans* Welshland 153

K

Kampfight Ordeal 64
Kent *priuiledged more then any prouince of* England 179
Kingrye or kingdome 215
Two kings and their Nobility meete at a bloody banquet 130
Kunigund *the Empresse her triall* 66

Language

L

Language of England, Saxonie *and the* Netherlands 900. *yeere past, was all one* 147
Our language at the first was most of monosyllables 189
Our languages most great antiquitie 189
Our language discredited by our so much borrowing words from other tongues 204
Our language is most copious, if we please to make our most vse thereof 206
The Lent why so named 60
Leyland *mistaken* 14
Loegria *was afterward called* England 115
London 155
Longobardes 16
Ludgate *not so named after King* Lud 136

M

Marches of Wales *not rightly so named* 157
Martyrdome of King Edmund 161
Mathild *the daughter of Queene* Margaret *of* Scotland *marrieth with the sonne of the Conqueror* 181
The memorie of sorrow 178
Men named according to their weapons 23
Munday why so named 68
The 12. *moneths of the yeere, how they were of our ancestors called* 58
Moores inuasion of Spaine *for what cause* 161
Mothers the most naturall nurses of their owne children 57

N

Name of England *what it signifieth* 124
Name of Sunday *whence it commeth* 68
Name of Munday *whence it commeth* 68
Name of Tuesday *whence it commeth* 71
Name of Wednesday *whence it commeth* 73
Name of Thursday *whence it commeth* 75

Name of Fryday *whence it commeth* 77
Name of Saturday *whence it commeth* 79
Name of Saxons 17
Names of all places in Britaine *changed by the Saxons* 133
Names of ſhires why ſo giuen 150
No nation doth call one another as each calleth it ſelfe 41
Nations, but two in the world 6
Noua Saxonia 149
Nemroth *inuentor of the tower of* Babel 4
Nemroth *began the firſt domination ouer other men* 4
Nemroth *firſt author of Idolatrie* 8
Neereneſſe of England *to* France 97
Neereneſſe of our language to the Duytſh 199
The Netherlands *haue heretofore bin ſea* 100
How the Netherlands *hauing bin ſea became land* 109
Netherlanders planted in England 101
Netherland *and* Eaſtland *ſpeech draweth neerer to the old Teutonic then the high Duytſh.* 196
Nobility of Spaine *iſſued from the Gothes* 44
Normans 16
Normans from whence iſſued 165
Normanes iſſued from the Germans. 45
Normans vſed to robbe by ſea 165
Normans inuade the Netherlands *and* France. 165
Normans burnt Paris 166
Normans great cruelty in France 167
Normans ſometime ſpake like language to the Engliſh 183
Normans in England *very few in reſpect of the Engliſh people* 186

O

Old England 21 *and* 123
Old French 202

One man was not bound to one woman in the law of nature 2
Ordeal *by camp-fight* 64
Ordeal *by fire* 65
Ordeal *by hot-water* 66
Ordeal *by cold water* 66
Ordeals *abolished by* Pope Stephen the second 67
Originall of Nations 6

P

Pagans why they esteemed men for Gods 11
Peter Stump *put to death for being a were-wolfe* 237
People after the floud inhabited first vpon mountaines 3
People at Babel *not mixed by the confusion of tongues* 8
People of Germanie *diuersly named* 13
People of Lombardie *issued from the Germans* 44
People are not ingenuous according to their countrie ayre 51
Picts not so called of painting their bodies 114
Pillars of Hercules 37
Place and time of the Conquerors landing 175
Posteritie of Sem 7
Posteritie of Ham 7
Posteritie of Iaphet 8
Princes anciently garded by Germans 47
Prince Edgar *with his sisters retire into* Scotland 178
The pyed pyper 85

Q

Quarrell betweene a Frenchman and a Hollander 32
Queene Dido *neuer knew* Æneas 94
Queene Emma *her triall* 65
Queen Rowena *or* Ronixa *the wife of King* Vortiger 127
Questions and diuers opinions about the name of Britaine 89

R

Reasons of the Romans mistaking the Idolles of the Germans 80

Reasons of the enemesse of meddowes 102
Reasons that King Edward *the confessor neuer promised the crowne of* England, *to the Duke of* Normandie 171
Rebels against their wils 228
Rollo *came first into* England 167
Rollo *otherwise* Robert, *first Duke of* Normandie *of his race* 168
Romances or Romants, whence the name commeth 200
Romans neuer passed the riuer Albis 20

S

SAxons *supposed comming by land into* Germanie *refuted* 33
Why our ancestors were called Saxons 21
Saxons supposed comming by sea into Germanie *refuted* 34
Saxons to the number of nine thousand brought at the first into Britain 116
Saxons came into Britain *& Franckes into* Gallia, *much about a time* 119
A second supply of Saxon forces 127
Saxonia Transmarina 149
Saxon proper names how to be discerned 242
Saturday why so named 79
Scythians so called of their shooting 23
Sea compasse when first inuented 36
Sea compasse by some of Bridges *brought to* 32. *windes* 63
Seat of the Emperor in Germanie 53
Seuen kingdomes of the Saxons in Britaine 132
Septentrional people much giuen to shooting 114
Shelles of sea fish found in the earth 103
Sunday why so named 68
Steeples appearing out of the sea, of villages drowned 100

Sirnames, how moſt anciently they were 308
Swenians 15

T

Temple of Hercules 37
Togatæ and Bracatæ 24
Towne how it came in ſo great vſe among vs 295
Three hundred children lacking fiue iſſued from one woman 3
Thurſday why ſo named 75
Triall of the Empreſſe Kunigund 66
Triall of Queene Emma 65
Triall vſed for witches 66
Troian deſcents many imagined 92
The Troian hiſtorie held to be fabulous 93
Tuiſco *the God of the old Germans* 11
Tuiſco *the Idol deſcribed* 71
Tueſday 10 *and* 71

V

Vandalles 16
Varietie more in this age than in any other 197
Vites vvhy ſo named 126
Vites and Iuites all one 126
King Vortiger *ſendeth into* Germanie *for the Saxons* 116
King Vortiger *depoſed, and his ſonne* Vortimer *made King* 129
King Vortiger *the ſecond time made king, became alienated from the Saxons* 129
King Vortiger *his miſerable end* 132
Voyage of the ſhips of king Hiram 36
Vulgar people of Germanie *know not the name of* Germanie 13

W

Waſſaile what it rightly ſignifieth 127
Weapons of the old Saxons 56
Wedneſday why ſo named 73
Welſh doth not ſignifie a ſtranger 151

Why the name of Welſhmen was by our anceſtors giuen to the Britans 151
Weſt-France *and* Eaſt-France 24
Were-wolues what they be 237
Willebrord *was the firſt Biſhop of* Vtreght 147
William *Duke of* Normandie *reſolueth vpon the enterpriſe of* England 170
King Wittekindus *made a Duke* 63
A woman of the age of 160 *yeeres* 323.
What the name of woman ſignifieth 194
Wonder ull expedition in King Harald 177
Wonderfull tranſporting away of 130. *children* 86

The principall things of note in the etymologies in the eight and ninth chapters are eaſily found, without the noting them downe in this *Index*; becauſe theſe Etymologies doe follow Alphabetically.

Thoſe in the laſt chapter are alſo eaſily to be found, and therefore it is needleſſe heere to giue direction to finde them.

LONDON,
Printed by IOHN BILL, Printer to the Kings moſt Excellent Maieſtie 1628.

XUM